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Without Concealment----Without Compromise.

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Pro-Slavery.

From the Edinburgh Witness.

SLAVERY AND THE AMERICAN CHURCHES.

MORNINGSIDE, 12th May, 1845.

My Dear Sir :—You will recollect that, some months ago, there were communications held with you on the subject of American Slavery, and that in these there was the challenge, or crimination, of myself, as having given forth a most inadequate deliverance on the evils of the system. At that time I looked forward to the opportunity of sharing in the discussion which this question will probably give rise to at the next meeting of our General Assembly. But as that expectation will not now be realized, I have to crave your permission for coming forward with a very brief and general exposition of my views in the columns of your newspaper.

Slavery, like war, is a great evil; and there is no philanthropist, who bears an enlightened regard either to the virtue or happiness of our species, but must desire the final abolition of them from the face of the earth, and must also feel it his duty to support the best and likeliest measures for speeding onward so blissful a consummation.

Yet, destructive and demoralizing as both are, and inimical as Christianity is to all violence and to all vice, it follows not that there may not be a Christian soldier, and neither does it follow that there may not be a Christian slaveholder. Let the moral atmosphere of both be as unfriendly as they may to the growth either of religion or of humanity, still it holds experimentally true, that within the limits of the deleterious influence, and not of course by the influence, but in spite of it, the most exalted specimens of piety and worth are to be found. The Colonel Gardiner, of Scotland, and the Mr. Macdonagh of America, are not the singular, and, we should hope, not the rare instances of either kind; and they demonstrate, that vitiating as each of these systems is, and prolific of the most frightful and revolting atrocities that have ever disfigured the sad history of our race, yet that neither is incompatible with the personal Christianity of those who have actually and personally to do with them. This is perfectly consistent with the fact, that all the tendencies of the Christian religion are opposed to war and opposed to Slavery, insomuch that the days of universal Christianity will be days of universal peace, and days of universal and equal liberty for all men.

Distinction ought to be made between the character of a system, and the character of the persons whom circumstances have implicated therewith; nor would it always be just if all the recoil and all the horror wherewith the former is contemplated were visited in the form of condemnation, or of moral indignancy, upon the latter. Slavery we hold to be a system chargeable with atrocities and evils, often the most hideous and the most appalling, which have either afflicted or deformed our species. Yet we must not therefore say of every man who has been born within the confines of a territory accursed by its presence,—who has grown up and become familiar with its sickening spectacles,—who not only by habit has been inured to such transactions and such sights as would sicken the heart of a stranger that for the first time had entered upon a region of Slavery, but who by inheritance is himself the owner of slaves,—we are not to say of him, that unless, by an act of violence on all those possessory and proprietary feelings which exist in such strength within every bosom, he make the resolute sacrifices of these, and, renouncing his property in slaves, renounce the all which belongs to him,—we are not to say that, unless this surrender is made, he therefore is not a Christian, and should be treated as an outcast from all the distinctions or the privileges of a Christian society. The truth is, that, according to all the laws and the likelihoods of human nature, the very men who are now looking at the object *ab extra*, and in the character, it may be, of zealous Abolitionists, would, if placed from infancy in the condition, and exposed through life to all the besetting influences which operate on the mind of the slaveholder, have been those very slaveholders themselves,—the whole system of whose social economy they do well in denouncing, and in laboring to extirpate from the face of the earth;—yet would they often sin notwithstanding, both against truth and charity, if, by a sweeping and universal charge, they were to denounce all who partake of this system, nay, live upon the profits of it, as individually void of humanity and honor, or void of Christian principle. There are various methods,—various lines of procedure and policy, on which philanthropists and patriots might enter, and join their forces for the abolition of Slavery. The most unjustifiable, and, let me add, the most unwise and least effectual of these, were to pronounce a wholesale anathema by which to unchristianize, or to pass a general sentence of excommunication on slaveholders.

We deny not the vitiating tendency of Slavery on the hearts and the characters of all who are engaged in it; and let us concede, that in virtue of these, a greater number,—if an inventory could be taken of them,—of inhuman and licentious, of barbarous and brutalized men, are to be found in the middle and upper classes of society throughout the slaveholding States of America, than throughout those other States which has so nobly rid themselves of this enormous evil. Now, what effect ought this admission to have upon the question? Not that slaveholding shall simply and *per se* infer exclusion from the ordinances of the gospel, but that, as many of the vices which slaveholding tends to generate and to multiply infer this exclusion, there will, and because of these vices, be a more frequent call for ecclesiastical discipline in the slaveholding congregations. The apostle tells us not to keep company,—not to hold Christian fellowship, if "any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner." Should any such, then, present himself for admission to the table of the Lord, there is a clear scriptural warrant for his debarment from this, and all the other privileges of church membership; not, however, on the ground of his being a slaveholder, but on the ground of one or other of those vices which exist, it is to be feared, in greatest force and frequency, wherever there exist the habits and the temptations of slaveholding. The magnitude of the temptation can never be held an alleviation of the crime, so as to exempt the slaveholder who has fallen into it from the proper and the prescribed discipline, else there is an end of all Christian morality. Far less can the magnitude of the temptation to laxity of discipline, or to pass over the delinquencies of a wealthy and influential slaveholder, exempt any Christian church from the duty of an impartial, and pure, and righteous government over all its members,—else not only may that church present a hideous mass of corruption, but every other church in Christendom which connives at it contracts thereby a blemish and a deformity which must and which ought to injure its otherwise fair reputation. Let every man, be he a slaveholder or not, be cast out from the brotherhood of the Christian ordinances, who falls into any of the vices which are here enumerated; and let the brotherhood of every church be disowned which is found to tolerate these vices in its members, be they high or low. Nay, should it be found in any instance that the wealthy oppressor meets with an indulgence which is not shown to the humbler delinquents of the congregation,—let the Church be all the more indignantly denounced as unworthy of fellowship or recognition, and its brotherhood be disowned by the other churches of Christ. When we have got thus far into the argument, we come within sight of a clear principle,—a comfort which we did not enjoy so long as the demand was made upon us for the excommunication of all slaveholders, or for the wholesale excommunication of all the churches that were found to have the names of slaveholders on the roll of their communicants. Our understanding of Christianity is, that it deals not with civil or political institutions, but that it deals with persons and with ecclesiastical institutions, and that the object of these last is to operate directly and proximately with the most wholesome effect on the consciences and the character of persons. In conformity with this view, a purely and rightly administered Church will exclude from the ordinances not any man as a slaveholder, but every man, whether slaveholder or not, as licentious, as intemperate, as dishonest. Should any single American Church be found to have acted otherwise, let it, while the imputation rests upon it, and it remains unreformed, be treated as an outcast from all other churches. Nay, should the corrupt proceeding be carried up by appeal to an American Presbytery, and be sanctioned or tolerated there, let all countenance and communion with such a Presbytery be suspended. Last of all, let the Supreme Court,—the General Assembly of the American Presbyterian Church,—be convicted of having passed a corrupt sentence, which carries in it the principle, and brings along with it the practice, of a toleration for undoubted moral delinquencies,—and then the only correspondence, we trust, which the Free Church of Scotland would consent to hold with the Presbyterian body of America, would be that of grave and solemn remonstrance because of the dishonor done by them to our common Lord. We hope that our Free Church will never deviate to the right or left from the path of undoubted principle. But we hope, on the other hand, that she will not be frightened from her propriety, or forced by clamor of any sort, to outrun her own convictions, so as to adopt, at the bidding of other parties, a new and factitious principle of administration, for which she can see no authority in Scripture, and of which she can gather no traces in the history or practice of the churches in the apostolic times.

Would the Abolitionists, then, have their eye on such cases, and hold them forth in authentic exhibition to the world, so that the churches of distant lands may be made to know what the laxity of discipline is which obtains throughout the churches and Church Courts of America. Let them verify the instances, and tell us of them in detail,—what the particular churches are where men are recognized as members, and live in the undisturbed possession of church privileges, notwithstanding their concubinage, or their cruelty, or the gross crimes and villany of any sort, which might not only be charged upon, but have been actually made good against them; and then we shall know, and in the light of clearest scriptural principle, how to guide our proceedings, both with the churches which sanction such enormities by their forbearance, and with the Church Courts which, by their corrupt judicial sentences, may be well said to frame these iniquities by a law. This were a far more likely process whereby to augment the moral force of that opposition to Slavery, which, as one of its most determined and implacable enemies, we hope is growing and gathering every day,—not by forcing upon us a new principle, and requiring at our hands an altogether new practice, unknown to the churches of other days,—even that slaveholding is in itself that sort of ecclesiastical felony which must be visited by a sentence of exile for shorter or longer periods from the ecclesiastical community. There are other felonies of which we have never doubted,—vices which ought, by the precedents of all ages, to be thus dealt and proceeded with; and if these vices do follow in the train of slaveholding with greater frequency than in the train of any other occupation, let this, by the exercise of a virtuous church discipline, be made palpable to all, and another powerful blow will thus be inflicted on the system,—another telling argument be added to the successive strokes of that catapulta which is at length to bring down this monster evil, with all its horrors and teeming abominations. It is thus that the title of a pamphlet, which I lately saw, might be reversed; and the American churches, instead of the props, as they are represented, of American Slavery, might be the pioneers to undermine its foundations, and bring it to its final overthrow,—not by aggression from without, but by the force of sentiment and principles from within,—a force which, to the immortal honor of the free States of America, has already told spontaneously, yet with full effect, on more than half the provinces of the Union. But I must repeat my conviction, that Slavery will not be at all shaken,—it will be strengthened and stand its ground,—if assailed through the medium of that most questionable and ambiguous principle which the Abolitionists are now laboring to force upon our acceptance, even that slaveholding is, *in itself*, a ground of exclusion from the Christian sacraments,—instead of being assailed through the medium of such other and obvious principles as come home to the hearts and the consciences of all men.

There is one reformation about which, for ourselves, we feel no difficulty, and that is, how to proceed against slaveholding ministers, or ministers who hold slaves, not as the masters of a household, who must have them for domestic servants, but as masters who combine this worldly with their sacred or professional occupation. In our own churches, we should lay an interdict on our ministers here against their holding any secular trade or employment, lest it should secularize them; and, *a fortiori*, we should lay an interdict on ministers there from holding slaves for profit, lest it should brutalize them. We must be forgiven the harshness of this expression. We do not say that this is the invariable effect of slaveholding in America, and therefore it is that we resist the proposed excommunication of all slaveholders. But we say, that if not the universal effect, it is at least the tendency of the system; and we hold it the bounden duty of every church to restrain its ministers from all which might put to hazard either their characters or reputations, and so to keep all vitiating tendencies and temptations away from them.

But, again, not only is there a wrong principle involved in the demand which these Abolitionists now make on the Free Church of Scotland: it is in itself a wrong procedure for hastening forward that object, for the accomplishment of which we are alike desirous with themselves; or, in other words, it is not only wrong in principle, but hurtful in effect. Should we concede to their demands, then, speaking in the terms of our opinion, we incur the discredit (and in proportion to that discredit we damage our usefulness as a church) of having given in,—and at the bidding of another party,—to a factious and new principle, which not only wants, but which contravenes, the authority of Scripture and of apostolic example, and, indeed, has only been heard of in Christendom within these few years, as if gotten up for an occasion, instead of being drawn from the repositories of that truth which is immutable and eternal,—even the principle that no slaveholder should be admitted to a participation in the Christian sacraments. We think, therefore, that it is a demand which ought not, and of which it is our expectation and our wish that it will not be complied with;—a refusal this, however, which, though right and necessary on other grounds, may be conceived of on the ground of our indifference to the evils of Slavery; and thus most unwarrantably and unwisely will these Abolitionists have conjured up what the enemies of their righteous cause might construe into a testimony on the side of Slavery,—when, in fact, we are all most intent on the extinction of it, as one of the greatest moral nuisances that ever infested the face of our earth. To illustrate our meaning still further, let me suppose that my distinguished friend, than whom none within the circle of my acquaintance is more devoted to the cause of Christ, or more strenuous in his opposition to Slavery, and all its abominations—John Joseph Gurney,—let me put the case of his being required to denounce Slavery right and left, along the whole path of that apostolic journey which he made some years ago in America, when he visited and travelled through it for the main object of declaring the blessed gospel of salvation to all, whether bond or free,—let me imagine that, in the prosecution of this high errand, some zealous and obtrusive Abolitionist had crossed him in his way,* and required of him to mix up on all occasions with the message of reconciliation to God, the avowals of his detestation for Slavery, and of his opinion that none who were engaged in it could either possess the character, or be entitled to the privileges, of Christians. We appeal to the common sense of all men, whether this be the way by which either the missionary cause on the one hand, or the philanthropic cause on the other hand, would have best been expedited. The truth is, that had the two been implicated and bound together, in the way that some did require of him, it would have proved most injurious to both. And, therefore, did Mr. Gurney act with far greater wisdom than at least certain of his advisers would have had him to do, when he kept clear of the one topic, and so awakened no prejudices or heart burnings against the gospel of Christ, at the time that he was employed in the enforcement of the other topic. And yet he acquitted himself rightly of, and did full justice to both. For after he had accomplished his purely evangelical tour, and before leaving America, he held a conference which, I believe lasted for days together, with members of Congress, and many of the most influential men in America, and then gave his public testimony on the evils of the system of Slavery,—in a style worthy, we have no doubt, of the cause, and worthy of his own connection with those illustrious names,—the Frys, and the Gurneys, and the Buxtons, and the Clarksons, and the Wilberforces,—who, for two generations, have held unsparing and uncompromising warfare with this system of foul iniquity and horror.

But whatever the merit or demerit of their proceedings with Mr. Gurney, there is at least one undoubted specimen of that injudicious meddling with parties engaged in another good work besides their own, which was fitted only to embarrass the operations, and impede the success, both of their own righteous cause, and of that with which they were pleased to interfere. We have before us the thirty-fifth Report of the American Board of Commissioners for Foreign Missions, where, among other articles, there is one designated, "Memorials on Slavery." I would recommend the insertion in full, both of the memorials and of the deliverances thereupon as far as they are given, in your *Witness* newspaper, as holding out what we deem a most instructive example for all other Christian bodies, and in particular for the Assembly of our Free Church. We can only state here, that in the preamble to one of these memorials, American Slavery is denounced as a system of oppression most unjust and grievous, and the requirement founded on this sentence of condemnation—(a sentence in which I believe that both the American Board of Missions and the Free Church of Scotland most cordially acquiesce,)—is, that the Board would instruct "all their missionaries and agents under its patronage to bear a decided testimony, wherever and [illegible] I declare in the name of the Board, that American Slavery is a sin against God, and that its existence in a Christian land is in nowise chargeable to the Christian religion which they are commissioned to preach, but is grossly at variance with all its holy doctrines and precepts." Besides the memorials, the Board take notice of three petitions which have been addressed to them. In the first and second of these, they "are requested and urged to take measures to prevent receiving into their treasury, any moneys contributed in one way or another by slaveholders, or any of the avails of slave labor." In the third petition, they are desired to pass resolutions, declaring that "American Slavery is a sin against God and man, and ought to be immediately abolished," &c. We admire the practical wisdom of the Board in the deliverance which they have come to, and in which they state "that the Board was established and incorporated for the express purpose of propagating the gospel in heathen lands, by supporting missionaries, and diffusing the knowledge of the Scriptures,—that the Board had confined themselves to this *one great object*;—and that a regard to our sacred trust requires us to pursue the object with undivided zeal, and not to turn aside from it, or mix any other concerns with it. And we still think, that the Lord of Missions, and the Saviour of the world, will approve of this deliberate purpose of ours, and this course of action, and would frown upon us if we should depart from it. And we have the comfort to believe also that this is the only purpose and course of action which will give permanent satisfaction to the Christian community who are enlisted in the cause of missions,—being fully persuaded that any essential departure from this plan of operations would tend to defeat the great end we are pursuing,—the conversion of the heathen." "As to the moneys contributed by slaveholders, it is still our opinion, that considering the character of the Board and the nature of its objects, it may fairly be presumed, that the funds contributed to our treasury are obtained in a proper manner, and contributed from right motives; and it is very manifest that we cannot properly examine into the motives of those who sustain our operations, and that the attempt to do this would be marked with absurdity, and would plunge us in difficulties from which we could not possibly be extricated." "It will not, we trust, be overlooked, that in reply to previous petitions, the Board has repeatedly and very frankly declared, *that they can sustain no relation to Slavery which implies approbation of the system, and, as a Board, can have no connection or sympathy with it*,—plainly intimating that we consider it one of the obvious evils which exist in the community, but the removal of which, though we regard it as an object of fervent desire and prayer, does not fall within our province as a Missionary Board. We know not how any man who maturely considers the subject can desire more than this."

We regard the example here set before us as eminently fitted to have a wholesome influence on the spirit and counsels of our pending General Assembly. We are convinced that the Supreme Ecclesiastical Court of our Free Church will, with one mind and spirit, join in the fervent desire and prayer of the American Board for the removal of American Slavery; and we are hopeful that they will come to the same conclusion, that this is an object which does not practically or executively come within their province as a church in a distant land.

It is not by thus assailing either Church Courts or Missionary Boards, that these Abolitionists can ever expect to advance their own cause. They have addressed themselves to the wrong parties; and we can now understand how it is, that by a wayward and misguided tactics, they have greatly injured and kept back the object which thousands and thousands more, both in America and elsewhere, have as much and as honestly at heart as they have. It does not seem to us the right way of going to work, that they should labor as they have done to affix a universal stigma on American slaveholders. But through the medium of the public mind, both in their own and other countries, they should bring a direct influence to bear on the American legislators. For this purpose let them make full exposure,—but within the limits of truth,—of the evils and atrocities of a system which requires only to be known that it may be execrated by all the wise and the good of our civilized world. For the accomplishment of this result there is no need of exaggeration. The application of a whip to human beings as a stimulus to labor,—the cruel separation of relatives,—nay, apart from these especial enormities, the mere traffic in men, who are flesh of our own flesh, and bone of our own bone,—above all, the denial of Christian, or of any education, to the whole of a degraded race, who share alike with ourselves in their mental capabilities, and the immortality of their duration,—these are topics which cannot fail to enlist a daily increasing number of Christians and philanthropists, in opposition to a system so full of abominations and horrors. Nor can we despair of the effect that such a re-action, vigorously kept up and never deviated from, must have, and that speedily, on the American Government; for let us not forget that this country, throughout many of her provinces, took the precedency of all others, even of Britain herself, in putting down slavery by law.

am, my dear Sir,
Yours, very truly,
THOMAS CHALMERS.

* Though within these few days I have had reason to know that the Abolitionists acted to Mr. Gurney on this occasion with greater wisdom and forbearance than they are now doing by the Free Church of Scotland; I have certainly seen an American pamphlet, full of the most outrageous abuse against this noble-hearted Christian and philanthropist, because he did not come up to the full extent of the requirements and speculations of its author in his dealings with Slavery.

From the Congregational Journal.

FACTS versus FICTION.

We observed a paragraph in the Emancipator a short time since, which we cut out for insertion, but unluckily have lost it, to the effect, that people were becoming *infidels* because their pastors did not engage in the Anti-Slavery cause. Without discussing the question, whether ministers have not felt as deeply on this subject as their neighbors, and done as much for the removal of the evil, where little or nothing we fear has been done, what is the testimony of facts to this accusation? Who was the President of the recent United States Infidel Convention held in the city of New-York? William C. Bell, well known for his anti-slavery, and as we are informed, for years past, a principal contributor to Kneeland's Boston Investigator. Who figured largely in the Convention? John A. Collins, an abolition agent, and lecturer, who studied theology at Andover, entered early into the Anti-Slavery cause, established a Community in Western New-York, which renounced the right of property, and yet bought and registered land; which discarded Government, and yet applied to the Legislature of New-York for incorporation; which boasted of free speech, and free labor, and free action, and yet, from their own showing, the said John became a tyrant, from whose iron rule the rest were glad to flee. And there was Orson Murray, who commenced his career as a Baptist preacher, then figured in Anti-Slavery, next established a paper warring with the Baptist denomination, and finally renounced Christianity both in form and substance. If we are not misinformed, both Collins and Orson have "gone on to perfection" by turning Atheists. Is it not also equally true, if not as notorious, that most of those who avow infidelity of recent date, have been conspicuous, or at least attempted to make themselves so, by their clamor and leadership in the ranks of abolition? So far as our knowledge extends, it is *universally* so. How utterly false then is the charge preferred against pastors by this sapient writer! Far be it from us to assert or even think that true Anti-Slavery makes infidels. The slave-trade and West India Slavery were crushed by the power of England's noblest Christian philanthropists; not a particle of infidelity mixed with that glorious movement. Nor is true Anti-Slavery here less noble in its principles and objects; while it must be confessed, for it cannot but be seen, the original movement has been largely perverted into a crusade against Government and Christianity, the leaders avowing equal hostility to the laws of God and the laws of the South.

From the Correspondence of the Religious Recorder.

MASSACHUSETTS ABOLITION SOCIETY.

This, your readers know, is the anti-Garrison Anti-Slavery Society. It met in the Tremont Temple, on Tuesday morning. Another, indeed several meetings have been held, generally well attended. Among the speakers were Rev. J. C. Lovejoy, Rev. Mr. Phelps, Dr. E. Beecher, Mr. Colver, and others. The spirit and temper of the Society was in happy contrast with the violence which reigned in the other Convention. Dr. Beecher and Mr. Phelps entered into the Bible argument on Slavery, with great force and originality. It was resolved that the Society ought to be put in motion again, and measures were taken for that purpose.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

This embraced the Garrison—no-government, no-church, women's right faction, who carry under the folds of the good Anti-Slavery cloak their weapons of infidelity and social disorganization. The meetings were held during the whole week, morning, noon, and night, in the Marlboro' Chapel. They were generally well attended—sometimes full; but the audiences were chiefly composed of those opposed to their views, who came in to see what such madcaps might offer in excuse for their folly. It would be out of the question to sketch the proceedings; for most of the time there was the confusion and uproar of chaos itself. Garrison, Wendell Phillips, (the prostitution of whose fine talents presents a melancholy spectacle,) Frederick Douglass, the slave, (one of the best speakers,) S. S. Foster, Sister Hitchcock, and others, spoke on one side: Dr. Osgood, Elizur Wright, and others, on the other. The most violent denunciations, crude theories, insane ravings, and unreasonable views, formed the staple of the speeches; and the spectacle, as a whole, was one of the saddest and most discouraging that a real friend of the slave and of human freedom could be called to look upon. How much these men have to answer for, in the odium and prejudice which their unreasonable career has brought upon the good cause!

Selections.

From the Indianapolis Sentinel, May 29.

THE INDIANA SLAVE-CASE DECIDED.

UNITED STATES CIRCUIT COURT. Friday, May 23d, 1845.—Vaughan vs. Williams—Debt for the rescue of slaves, damages $500.—The above case came on for trial on Wednesday last, before the Court and Jury, Judges McLean and Huntington presiding.

In the fall of the year 1835, one Tipton, a citizen of Kentucky, owning three slaves—a man, a woman, and a child—came to Illinois, and settled in Warren county. During the time he was there, in the winter following, and in the spring of 1836, he built himself a house, and cleared a certain lot of land—about thirty acres—part of which was done by the aid and assistance of the slave Sam, which was the name of one of the slaves; also, Tipton was assisted by his sons, who had previously settled in the State, and beside whose farm was that of their father; the negro woman worked in the house, and was understood by the neighbors to be the wife of Sam; the child, a girl, was their child.

In the spring of 1836, the neighbors of Tipton having hinted to the negroes that they were free, of which he heard, some time in April, same year, he took them in a covered wagon to Missouri, and there sold them as slaves. The man who bought them from Tipton, sold them to the plaintiff for about $1,100. This was soon after their arrival in Missouri. In 1837 they escaped and came to the State of Indiana, and resided in Hamilton county, on a small farm bought for them by the kindness of some friends—until the time of their recapture, which was some time in 1842 or '44. The old negro man is about fifty, the woman about thirty, and the girl about nine years of age. Some time in 1843 or '44, armed with a writ from Missouri, and a warrant from this State, the plaintiff attempted to arrest the negroes in their cabin under night, but was prevented until the morning, when the neighbors, alarmed with the cries proceeding from the cabin, flocked in to their aid, and the defendant, with others, refused to allow the plaintiff to carry off the negroes by force. An investigation was demanded and agreed to, but while on the way to the justice's office the negroes escaped, by the aid and assistance of the defendant and the crowd.

The action was brought to recover damages of $500, recoverable under the act of Congress, against any person aiding or abetting the escape of fugitives from labor when arrested by their owner. The case was ably conducted by Messrs. Wick and Barbour, and O. H. Smith for the plaintiff, and Messrs. Bradley and Quarles, and Judge Stephens, for the defendant.

Judge McLean after summing up the evidence in a very able manner, charged the jury as to the law in the case, who, after a short retirement, found a verdict for the defendant, which was in strict accordance with the charge of the court. The trial lasted two days and a half, and created great excitement.

By the above decision, the following point is settled in this State, viz:

That slaves brought into a free State by their owner, he becoming a resident or citizen thereof, and using them as his servants, are free, and any subsequent sale of them in a slaveholding State is void; and in the event of their escaping afterwards to a free State, they cannot be recaptured as slaves.

From the Charleston Mercury.

MR. CALHOUN.

The following is Mr. Calhoun's reply to a letter from a committee of the citizens of Mobile, inviting him, with many expressions of regard, to visit their city. We copy it from the Register, of May 17th:

FORT HILL, May 15, 1845.

Gentlemen:—From some delay in the mail, I did not receive, until a few days since, your letter of the 21st April, informing me that, at a democratic meeting, held in the city of Mobile, on the 14th of the same month, you were appointed a committee to express the cordial approbation of the meeting, of my public conduct; their gratitude for my services, and to offer, on the part of the meeting, such other manifestations of their respect and esteem as you might think proper.

I will not attempt to express the deep gratitude I feel for the warm approbation of my public conduct and services expressed by the meeting in their resolutions, and the very acceptable manner in which you have performed the duty intrusted to you.

In performing it, you have alluded with particular approbation to my conduct and services in reference to State rights, and during the period I filled, for a short time, the State Department under the late Administration.

To no part of my public life do I look back with greater pleasure than that devoted to expounding and maintaining the relations between the Federal and State Governments, on which the doctrine of State rights depends; and it is a great consolation for me to think it has not been in vain.

The Federal Government, regarded in its federative character, in which States and not individuals are its constituents, is the most remarkable ever formed; and promises, if carried out honestly and fairly, as such, a higher degree of prosperity and happiness than has ever fallen to the lot of any people. On the other hand, regarded as a national Government, in which individuals and not States are the constituents, it has nothing novel or remarkable about it. Instead of a great federal republic, as it is, it would be in that character a huge, unwieldy democracy, destined to be torn into fragments by hostile and conflicting interests, and to terminate in convulsions. Such being my conviction, I felt it to be my duty to maintain the federal character of the Government against the national or consolidative, at any sacrifice and hazard, and shall continue to do so as long as it shall please the Author of my being to spare my life.

The services I rendered during the period I filled the State Department, were performed under great difficulties and embarrassments. Nothing, indeed, but the magnitude of the questions involved in the negotiations in reference to Texas and Oregon, with the difficulties and embarrassments encircling them, or the [illegible] call of the country, could have induced me to leave my retirement, and return to public life. Besides those that were intrinsic, there were many that were of an extraneous character.

Among others, the administration was literally without a party in Congress, and very feebly supported by the people: and the presidential question was pending, which experience had taught me overruled, in a great measure, all others.

The negotiation in reference to Texas first claimed my attention, because it was the most pressing, and could not be delayed without hazard. In order to avoid the difficulties and embarrassments which I apprehended from the presidential election, I resolved to keep entirely aloof from the party politics of the day, and especially from questions relating to the election, and to use my efforts to induce the candidates not to commit themselves against Annexation. I had little apprehensions that Mr. Van Buren would, as a great majority of his friends, with General Jackson at their head, had declared for it. The position of Mr. Clay was different. The masses of his friends at the North opposed it, which I feared would sway him. In order to prevent it, if possible, I saw some of his most prominent friends, with whom I was on friendly terms, and used every argument I could with them to exert their influence to prevent him from coming out against it.

It was all in vain. His letter in opposition soon after appeared, and Mr. Van Buren's followed shortly after, most unexpectedly to me.

Their effect was great. Mr. Clay's friends were rallied against it to a man, although the great body of them in the West and South were strongly disposed to support it, and not a few of the prominent openly committed in its favor.

It was different with Mr. Van Buren's. The great body of his supporters remained firm in its support; but an active, influential, and not an inconsiderable number adhered to his course. Indeed, the stand taken by the selected candidates of the two great parties, with the influence of the presidential question, and the feebleness of the administration in Congress and the country, seemed, for a time, to render the prospect of success almost hopeless.

To these causes of opposition there must be taken into consideration another, to realize the difficulties and embarrassments that stood in the way of the success of the measure. I allude to abolition. It may, indeed, be truly regarded as the main-spring which put the others in motion.

The abolition party in the North and West had taken an early and decided stand against it, and had gone so far as to adopt measures to influence the party in Great Britain, and through them the British Government, to oppose it, as the most effectual means of abolishing Slavery in the United States and throughout the continent. The scheme was to abolish Slavery in Texas as the most certain means of doing so in the United States, and that of doing it throughout the continent. To consummate this grand and well-laid scheme, it was indispensable that Texas should be prevented from being annexed to our Union; while the only possible way to defeat it, and prevent the mighty consequences which would flow from it, was the Annexation of Texas.

The course of the British Government at an early stage of the negotiation, made it manifest that it had warmly and fully embraced the scheme. The declaration made by its minister at Washington to our Government before it had fairly commenced, (a copy of which was left at the Department of State after I entered on its duties,) left not a doubt on that point. It, indeed, as well as avowed it, by declaring that Great Britain desired to see Slavery abolished in Texas, and throughout the world, and that she was using constant efforts to effect it—by inference, that she was using her influence and diplomacy with Mexico to agree to recognize the independence of Texas, on condition that they should abolish Slavery.

I saw in this declaration, thus formally made to our Government, a confirmation of what I believed to be her scheme of policy in connection with Texas, from other but less conclusive evidence in my possession. I saw, also, clearly, that whether it should succeed or not, depended on the fact whether Texas should or should not be annexed; and that, if it succeeded, its inevitable consequences would be the final consummation of her great and deep design, to be followed by the desolation of the South, the prostration of the commerce, and prosperity of the continent, with a monopoly on her part of the great tropical products of sugar, coffee, rice, tobacco, and cotton, which are almost exclusively, as far as this continent is concerned, the result of slave labor.

Seeing all this, the question presented to me was, How shall the declaration of the British Government be met? Shall it be silently passed over, leaving Annexation to be urged on other and different grounds, or shall it be directly and boldly met and exposed.

It is not in my nature to hesitate between such alternatives. My conviction is deep, that truth, honesty, and plain-dealing, is the true policy on all occasions in the management of public affairs, including diplomatic; and I resolved without hesitation, to take them as my guides on this memorable occasion. The defeat of this deep-laid scheme, the success of Annexation, (as may now be almost certainly said,) the vindication of the great institution on which our safety depends, and the rescue of the commerce of the continent from the grasp of commercial monopoly, have been the result; and I may add, as far as I am individually concerned, your approbation, that of the meeting you represent, and if I may judge from indications, nearly the whole country now, of my course.

But, at the time, the approbation was not so unanimous. Denunciations, then, loud and deep, fell on my head.

I was charged with introducing a new local subject of little importance into the Texan issue, with the base design of injuring the prospect of one of the presidential candidates, and of dissolving the Union. And many who did not go so far, even Southern men, whose all was at stake, thought that I acted injudiciously in introducing the slave question, and giving it such a prominence; that it was calculated to have a bad party effect, and to drive off some of the party who were not sound on the subject of abolition, or who desired to obtain the votes of Abolitionists. But I pass them without remark or comment now, when time and experience, and the approbation of the country, sanction the wisdom of the course I adopted.

The absorbing character of the negotiation in reference to Texas, did not so engross my attention as to neglect that of Oregon. As soon as the former was sufficiently despatched, and the business of the Department brought up, I entered on that. I left it in an unfinished state, and as it is still pending, I am not at liberty to speak of the course I took in reference to it; but I trust, when it comes to be made public, it will not be less successful in meeting your approbation and that of the country generally. It is a subject not without great difficulties; and I feel assured I shall be pardoned for expressing a hope that it may be so conducted, by those to whose hands it is entrusted to finish the negotiation, as to bring it to a successful and satisfactory termination, and thus avoid an appeal to arms. Neither country can possibly gain anything by such an appeal, nor can possibly desire it if it can be honorably avoided.

In conclusion, I assure you, and through you those you represent, that it would afford me great pleasure to partake of the public dinner you have tendered me in their name, and of forming the personal acquaintance of my numerous friends in your city; but it is not now in my power. It is probable, however, that I shall visit my son, who resides in your State, some time next autumn; and in that event, I will make it a point to visit Mobile, when I shall be happy to meet you and all my friends.

With great respect, yours truly,
J. C. CALHOUN.

To Percy Walker, Thomas Holland, Thomas McGran, William R. Hallet, and J. A. Campbell.

From the Barnstable Patriot.

CAPTAIN WALKER.

Mr. EDITOR.—It is with great reluctance that I attempt to appear before the public in a communication. Aware in *some* measure of my *ignorance* and *incompetence*, for such an occupation, I would most gladly remain as obscure from the public gaze and criticism as possible.

My attention was quickly attracted by an article under the above caption, from the pen of my esteemed friend, Rev. Geo. W. Brewster, inquiring why Capt. Walker is not released, and calling on "Br. J. Mash, myself, or some one else," for explanation.

I have remained silent until this time, for reasons above given, hoping Br. Mash, or some *able* person would reply. Having been disappointed, I now attempt to give the reasons asked for, so far as my limited knowledge and abilities admit.

I suppose, Mr. Editor, that it is a well-known fact, that about the 23d of June last, Capt. Walker took on board his boat at Pensacola, Florida, seven negro slaves—and sailed for Nassau, or some other place; that he was captured by a sloop, carried to Key West,* "there put in jail among millions of mosquetoes, and then down a steamboat's hold, among steam and filth—in double irons," and carried back to Pensacola, where he arrived July 20th, and was put in jail and chained to a ring bolt. In the month of November he was tried, and convicted of aiding, &c. four slaves to run away; and was sentenced to be imprisoned fifteen days, sit in the pillory one hour, branded with the letters S S in his right hand, and pay a fine of one hundred and fifty dollars, and cost of court; which in all amounted to four hundred and twenty-three dollars. The three former were duly executed; the latter yet remains unsatisfied.

I have been informed that the Walker Committee of Boston *had*, some time in the month of December, raised about $800. They wishing to test the case, proposed to send an attorney or agent to Florida, and if Walker was condemned, to take an appeal to the Florida Supreme Court, and thence to the United States Supreme Court—to bail Walker for his appearance, and let him come home. The attorney did not arrive in season to attend the trial, nor do I learn that there has anything favorable been done by him. I also understand the agent has been paid $750 for his services.

It has been reported that he was sued for damage to the amount of one hundred and six thousand dollars, by three of the slave owners. I am not prepared to say what disposition has been made of the writs, if any were issued. Capt. Walker does not seem to apprehend any trouble from that source, as he writes that those professional men who would have the management of the cases, have assured him that nothing would be done with them, and that they should not do anything further against him.

After anxiously waiting in expectation that his release would be effected by the agent, and being disappointed, the *Harwich Walker Committee* wrote a letter to Capt. Samuel Smith, Jr. of this town, then in Florida with his vessel, authorizing him to pay the amount of five hundred dollars, provided he could be released, and take him away in his vessel. Capt. Smith writes that he did not receive the letter until he came down the river with a cargo in, and a fair wind, bound to Baratara; that the Marshal was absent, and would not return for several days—and his release could not be effected without the Marshal. Thus that opportunity for his release passed.

The distance being so great that answers to communications cannot be generally had short of forty days, renders the case more tardy—and before further measures were adopted for his release, he was again arrested for the three other slaves—being the remainder of the seven; and as it will give the public a fair statement of *his* reasons assigned for the attempt to break jail, I will here give you an extract from one of his letters, dated 3d mo. 31st, 1845:

"By thy letter it appears that it is understood that I attempted to break jail, and that other indictments were brought against me by the slave owners. In reply I will frankly state the circumstance. On the 6th of February, about 2 p. m. I was informed that at 4 p. m. I was to be taken before a magistrate, to be examined on a new charge preferred against me. Not knowing what the charge might be, I was apprehensive that it was a stratagem devised by some that were not satisfied with the course of the law, and were disposed to apply other means. The late hour of the day, and the District Judge and attorney both being abroad at the time, strengthened my suspicions, and I concluded not to consent to leave the jail under such an impression. Not that I supposed the Marshal would consent to expose me to any undue treatment, but there might be an under-current which was not visible, and of which he was not aware. At the time mentioned, Ebenezer Dorr, District Marshal, (who has had me in charge since my first committal,) called at the jail, and requested me to go with him to the City Hall. I declined going, saying that if I was to undergo an examination, I insisted it should take place at the jail, where I then was. The Marshal left, but soon after returned again, saying that the magistrate refused to come to the jail, and requested me to go with him; but I still

* From Capt

refused. He then read to me a summons from the District Judge, (who was then at Talahassee,) embracing a charge of inducing three slaves to leave the service of their masters, &c. claimed by George Willis and Richard C. Caldwell. Thus, with the pro-pect before me of being chained up in this man-coop, at least until May Court, then to go through the former ceremony again, with increased difficulties to my release, which naturally would flow from the increase of *expenses*, if nothing more, cut off from intercourse and usefulness to my family, and for *them* still to remain objects of charity in consequence of my detention, with a number of other kindred considerations, and perceiving that it required no stretch of ingenuity to open the doors myself, I acted under the impulse of present feelings, not knowing that I was proceeding in advance of Providence. I did succeed in opening the doors, but the jailer's family, who then lived overhead, mistrusted me, and took precaution to prevent my departure.

On the 7th, I was conducted before three magistrates, and heard witnesses give testimony which was deemed satisfactory to indict my committal on the new charge. So the "bill for annexation" passed this department, and I was soon re-annexed to the old ring-bolt again, by the strongest kind of a "treaty," composed of thirty-eight joint articles (links). Nothing since, worthy of remark, has occurred. The jailer's family have removed from the jail, and I seldom have an opportunity to speak to any one, except the jailer, who calls twice per day, to give food, &c. Thee wished me to say, what my situation is—and the prospect of my release. My situation has been partly described above. I have suffered somewhat during the winter with the cold, and now while I am writing this, my feet are aching with the cold, and it is with difficulty that I can guide the pen.

The want of exercise is a great privation, and usually affects the physical system, and the mental faculties share in the same. My sheet will allow me to say no more on this point.

As to my release, I know nothing. Having been twice seriously disappointed, I dare not hazard an opinion. It is mostly the opinion I believe here, that there will be nothing more than a nominal verdict; but if there should be nothing more, still the original account, with the subsequent expenses, (which it is out of my power to discharge,) will be sufficient to ensure my continued confinement." * * * * * * *

From letters more recently received from Walker and others, it is probable that six or eight hundred dollars will be required to effect his release.

We shall probably be informed of the result of his trial by the first of June.

I cannot but hope that the measures now under consideration by the Committee, will be speedily put in execution, and effect his release; i. e. that a sufficient sum of money be *loaned*, (if not raised otherwise,) and forwarded to some responsible house in Pensacola, under restrictions that it be used for the purpose desired;—and that Capt. Walker will soon have the indescribable satisfaction of embracing his disconsolate and needy family, and again revive the worn-down spirits of his aged, heart-broken parents, is the sincere prayer of

Yours, for those in bonds,
J. P. NICKERSON.

SOUTH-HARWICH, May 7, 1845.

P. S.—Since writing the above, while thinking on the remarks which would probably be made on this *imperfect* communication, a remark which I heard was made by an individual some time since, (while the *friends* of Walker were having frequent meetings to take into consideration, and devise some measures for his release,) struck my mind, and perhaps a word is required from me on that subject, (especially as by a casual remark, I afterwards found that people of other towns had heard the same, and supposed it to be a fact,) viz:

"It is no wonder that some folks are so much interested about Walker—they have helped him into a scrape, and now they ought to help him out."

On inquiry, I found that some person or persons had manufactured and spread a report that I had furnished him with a boat for the express and contemplated purpose of transporting slaves—that a great reward was to be obtained from some imaginary source, and we were to share the spoils.

If such a report has spread to any considerable extent, I wish the public to be undeceived in the matter. That I bought the boat for Walker, I acknowledge. But I hereby disclaim having any participation in the slave affair, or in any profits he might make on the boat, or in any other way—and I also disclaim any knowledge of his intention to have any concern with the slave, or even *suspicion* that such was his design—until the reward for his apprehension was published in the papers. J. P. N.

From the Nashville Union, June 11.

THE DEATH AND BURIAL OF GENERAL ANDREW JACKSON.

For some months past it had been becoming daily more and more certain that the earthly career of General Jackson was rapidly drawing to a close. Several times of late he was snatched from the very jaws of death by the timely and skilful application of medicinal remedies, and a few more days added to his eventful life. On Sunday morning last, however, it became apparent that the skill of the physician was exhausted, and that the demands of the grim monster could no longer be resisted. The progress of his disease was such that life could no longer be sustained. This fact was known to the suffering old hero early on Sunday, and he freely communicated to his friends his consciousness that his time had come. During the day his mind was occupied with his "future state"—his conversation had constant reference to his approaching dissolution, but at no time did he express the slightest apprehension as to his entire preparation for the awful change, or the least fear at appearing in the presence of his Great Judge. We have heard many interesting details of his last day's conversation, which we intend to present hereafter in an authentic shape. At this time we must be content to state, that after discovering that he could last but a few hours, he summoned around him his faithful domestics, and in a strain of pious eloquence, exhorted them to fidelity in all their duties, impressing upon them the all-important subject of Christianity, and upon taking an affectionate leave of them, he expressed the sincere hope that he might meet them all in Heaven.

His conversation with his beloved family was characterized by the deepest solicitude for their attention to religion. He retained his intellect in full vigor down to the very time of his dissolution. His bodily pain was great, but it seemed to have no effect upon the clearness or vigor of his mental operations. His dying hour was cheered with the bright assurance within him, that in a few short moments he would be united in heaven with his beloved wife, who had gone before him. Amongst the last things he said, was, that his sufferings, though great, were nothing in comparison with those of his dying Saviour, through whose death and suffering he looked for everlasting happiness. In this temper of mind he quietly and calmly breathed his last, at 6 o'clock, p. m. on Sunday, the 8th instant.

When the intelligence reached Nashville, the Mayor and Board of Aldermen assembled at the City Hall, and adopted the following preamble and resolutions:

At a called meeting of the Mayor and Board of Aldermen of the city of Nashville, at 9 o'clock, on the 9th of June, 1845, the Mayor briefly stated the object of the meeting, when the following preamble and resolutions were offered and unanimously adopted:

Whereas, We have received the melancholy intelligence of the dispensation of Providence in removing from amongst us our much-esteemed and distinguished fellow-citizen, Gen. Andrew Jackson; and whereas, it is due both to his public and private character, and proper for every citizen of Nashville, and every American, to pay respect to the memory of a name which has gained for itself never-fading laurels, both in the cabinet and in the field, and which has eminently contributed to raise Tennessee to the high distinction she possesses among her sister States: and whereas, it becomes us as Tennesseans to pay that respect to his memory which the efficient services he has rendered to his country merits; Therefore, be it

Resolved, By the Mayor and Board of Aldermen of the city of Nashville, that the Mayor give public notice requesting the citizens to hold a public meeting at the Court House this afternoon, at 4 o'clock, for the purpose of making suitable preparations for the funeral of the distinguished dead.

In pursuance of the foregoing request, a meeting of the citizens is called to take place at the Court House this afternoon, at 4 o'clock.

P. W. MAXEY, Mayor.

MONDAY, June 9, 1845.

In pursuance of the recommendation of the Board of Aldermen, a very large meeting of the citizens took place at the Court House, at 4 o'clock, on Monday evening, when the following proceedings were had:

The meeting convened accordingly, and after short speeches from A. Ewing, Esq. and General Houston, adopted the preamble and resolutions subjoined:

The citizens of Davidson county having been informed that their distinguished friend and neighbor, General Andrew Jackson, departed this life on yesterday evening—therefore,

Resolved, That in the death of this eminent hero and patriot, Tennessee has lost her most celebrated citizen, and brightest ornament. Commencing his career, with the birth of our State, and prominent during every period of its progress, his death marks an era in our annals, and closes the first book of our history. Having filled a large space in the world's view, his loss will be deeply felt, and his memory brightly cherished, throughout the Union; but in Tennessee, where the glorious days of his youth were passed—from whose borders he chased the savage—whose land he has ennobled, and amongst whom the evening of his days have been spent, we feel his loss as that of a father—one of the last and the noblest of that gallant band of pioneers who planted liberty and civilization in our land. Truly we can say of him, in the language of the poet—

"Clarum et venerabile nomen,
Gentibus et multum nostræ quod proderat urbi."

Resolved, That we sincerely condole with the afflicted family of the deceased, and that we tender to them our warmest sympathy for their bereavement.

Resolved, That we will attend the funeral of the deceased at the Hermitage on to-morrow morning at 11 o'clock, and that in accordance with the last wish of the deceased, we will meet there in the simple character of citizens and friends, without any organized parade or pomp.

Resolved, That we request all the houses of business to be closed during the day, to-morrow.

Resolved, That the Mayor and Aldermen of Nashville be requested to have minute guns fired at intervals during the day.

Resolved, That the chairman of the meeting designate a sufficient number of General Jackson's old soldiers as pall bearers.

Whereupon the chairman named the following gentlemen:

J. W. Horton, Jacob McGavock, John McGavock, Joseph Norvell, Dr. John Shelby, Maj. Thos. Claiborne.

Resolved, That the proceedings of this meeting be published in the different newspapers of the city.

FELIX ROBERTSON, Chairman.

D. S. GARDNER, Sec'y.

The recommendations of the meeting of citizens were promptly acquiesced in during the day on Tuesday. Business of every kind was suspended—the houses were all closed, and the city had all the appearance of a Sabbath. Minute guns were fired from 11 o'clock until 1 o'clock, and the bells at the churches were tolled.

Early on Tuesday morning every vehicle in the city that could be procured was put in requisition, and a vast concourse of citizens repaired to the Hermitage. There was an immense assemblage present from all the surrounding towns and counties. The body of the old hero was laid out in the parlor with the face uncovered—every one being anxious to take a last lingering look at him. We saw present many of his old companions in arms, and many a tear fell from their manly cheeks as they gazed for the last time upon his features cold in death.

At 11 o'clock, the Rev. Dr. Edgar preached a most impressive and eloquent sermon—his text was taken from Revelations, 7th chapter, 13th and 14th verses:

13th. And one of the elders answered, saying unto me, what are these which are arrayed in white robes? And whence came they?

14th. And I said unto him, sir, thou knowest. And he said unto me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

The eloquent divine gave an interesting sketch of the conversion of General Jackson, about six or seven years ago, and bore the strongest testimony in behalf of his Christian life and walk. His delineation of his character as a soldier, commander, statesman and patriot, was striking and eloquent.

After the religious services were ended, the body was conveyed to the vault prepared many years since for its reception. The following gentlemen acted as pall-bearers on the solemn occasion, viz: Jacob McGavock, Esq. Joseph Norvell, Sen. Joseph W. Horton, Esq. Joseph Litton, Esq. Capt. Alpha Kingsley, Timothy Dodson, Esq. James Ridley, Esq. Thomas Claiborne, Esq. Daniel Graham, Esq. Dr. J. Shelby, P. B. Fogg, Esq. Hon. M. W. Brown, David Craighead, Esq.

In the presence of the vast assembly, without pomp or display, his body was deposited by the side of that of his beloved wife, which has been there resting for sixteen years. It was his wish that he should be buried quietly and peacefully, without pomp or display, and so it was done. Capt. Carroll's fine company of Blues was present in uniform, which gave additional interest to the occasion. The solemn ceremony was closed by the discharge of three volleys over the grave, under the command of General Harding.

Thus died and thus was buried General Andrew Jackson. We deem it unnecessary to speak of the character of one so illustrious that his name and fame have filled the world. He had emphatically filled the measure of his country's glory, and at a ripe old age he quietly and calmly breathed his last, having made his peace with his God, and laid up for himself an imperishable treasure in Heaven.

GEN. JACKSON'S LAST LETTER.—We understand that General Jackson's last letter was written to President Polk, on Friday, the 6th instant, and that it was in relation to our foreign affairs. The last time he signed his name was on Saturday evening, the 7th instant. The Hon. Thomas F. Marshall had written to inquire into the situation of his health—the letter was answered by his son, Andrew Jackson, Jr. and *franked* by Andrew Jackson—that *frank* was his last *signature*.

From the Herald of Freedom.

ANNUAL MEETING OF THE NEW HAMPSHIRE ANTI-SLAVERY SOCIETY.

The New Hampshire Anti-Slavery Society assembled at the Town Hall in Concord, on Wednesday, the 4th day of June; B. Comings, President, in the chair.

The Society was occupied the whole of the forenoon in the choice of an assistant Secretary, that being made the point of opposition to the organization of the meeting, by Messrs. Rogers, Clapp, of Lynn, and Folsom, of Dover, with one or two others. After making choice of Eugene Hutchinson, of Milford, as assistant Secretary, the Society adjourned to half-past two o'clock.

Afternoon.—Met according to adjournment.

On motion, voted that all persons present, or who may be present, be invited to participate in the discussions.

The motion gave rise to a long debate on organization, appointment, &c.

On motion, a committee was chosen to nominate officers for the ensuing year, consisting of Thomas B. Jones, Leonard Chase, S. S. Foster, Moses Sawyer, and Amos Wood.

On the suggestion of S. S. Foster, that a committee be appointed to inquire into the affairs of the Herald of Freedom, a discussion of some length arose, after which the meeting adjourned to half-past seven o'clock.

Evening.—Voted, that when the Society adjourn, it adjourn to meet at nine o'clock to-morrow morning.

Mr. Jones, of Cornish, introduced the following resolution:

Resolved, That the Society regard with entire approbation the course pursued by the Board of Managers, in relation to the Herald of Freedom, and leave to the Board of Managers for the ensuing year the entire disposal of the whole matter, both as to its materials and its publication.

The resolution was sustained by Wendell Phillips, S. S. Foster, and opposed by Jesse Hutchinson, of Lynn. J. R. French read a letter from Providence, in opposition to the resolution.

Thursday, May 5.—Met according to adjournment.

The forenoon was occupied in a rambling discussion of the resolution offered the evening previous, organization, free speech, &c. with continued interruptions.

Afternoon.—The Committee of Nominations made a report, which was accepted.

The following are the list of officers chosen:

President.—Benjamin Comings, Cornish.

Recording Secretary.—Joseph G. Wyatt, Concord.

Corresponding Secretary.—Leonard Chase, Milford.

Treasurer.—Amos Wood, Concord.

Executive Committee.—Wm. P. Tilden, Mrs. Bullard, Jacob H. Ela, Hiram Clarke, Esther Currier, Mrs. J. G. Wyatt, Mrs. N. White, Concord; S. S. Foster, David Morril, Canterbury; Luther Melendy, Amherst; Moses Sawyer, Moses A. Cartland, Weare; Ezekiel Mills, Milford.

The Constitution was so amended on Friday, as to dispense with the office of Vice President.

It having become evident that no friend of organization could speak without the most unpleasant interruption and disturbance, it was voted to leave the old Town Hall, which had been opened and lighted for the meeting of the Society, to the friends of no-organization, and procure some other place of meeting. The vestry under the Unitarian church having been offered for that purpose, by Mr. Tilden, the Minister of that Society, the meeting for the evening was adjourned to that place.

Evening.—Frederick Douglass, Charles L. Remond, and James N Buffum, addressed the people at the Unitarian house, in a deeply interesting manner, and adjourned to Friday morning at nine o'clock in the old North church.

Friday, June 6.—Met according to adjournment, and chose Adam Foster, of Canterbury, Secretary pro tem.

The resolution offered by Mr. Jones, relative to the Herald of Freedom, was taken up, and unanimously adopted.

The Treasurer's report was read and accepted, by which it appeared that there had been received into the treasury of the Society during the past year from donations and contributions, $545.26
On hand at the commencement of the year, 5.00
$550,26

Paid to agents, $463,86
For Herald of Freedom, 81,00
$554,86

Leaving on hand, $5,40

The report of the Executive Committee was read, accepted, and referred for publication.

The business having been disposed of, the Society was occupied with discussions the remainder of its session, and adjourned to give place to the meeting in the State House Yard.

B. COMINGS, President.

J. H. ELA, Secretary.

From the New-York Sun.

SLAVERY IN 1715

When we look back one hundred and thirty years we shall find that our Northern and Eastern ancestors were slaveholders, as well as those of the South, and no one will dispute that they were a race of sober, discreet, pious men, as religious, and as humanely disposed as any of succeeding generations. The following is the ascertained population of the continental colonies, in that year, say, in the reign of George the First:

	White men	Negro slaves.
New Hampshire,	9,500	150
Massachusetts,	94 000	2,000
Rhode Island,	7,500	500
Connecticut,	46,000	1,500
New-York,	27,000	4,000
New Jersey,	21,000	1,500
Pennsylvania,	43,300	2,500
Maryland,	40,700	9,500
Virginia,	72,000	23,000
North Carolina,	7,500	3,700
South Carolina,	6,25.	10,500
	375,750	58,850

Chalmers, in his history of the revolt of the American colonies, says that, "at the present time, only four of the eleven colonies in the above schedule hold slaves, and they hold more than three-quarters of the whole number in 1814, viz: 46,700 against 12,150, in the other seven colonies." If the latter number has increased in proportion to the former, since that time, it will prove that the free States, by giving freedom to their slaves, have, under the provisions of the Constitution, made a nett gain of twelve members of Congress. By the last census in the slaveholding States, so great was the increase of the colored population in one hundred and thirty years, that they actually lost ten members of Congress, by counting only three-fifths of the number, and if the free negroes among us, have gained in the same ratio of the slaves of the South, in the one hundred and thirty years, we gain two members of Congress, by counting all the negroes. A cotemporary remarks: "In adopting our national Constitution, we drove a hard bargain with the South, in the way of enumerating the negro race. We have done so ever since in our tariff laws, and generally in our commercial transactions. These great advantages which we have gained, should admonish us to treat the Southern people with decency at least."

Communications.

Letter from Ohio.

NEW LISBON, 6th mo. 5th, 1845.

Friend Gay:—An Anniversary of our State Society, never surpassed in interest by any yet held in the Buckeye State has commenced in this town. The long drought and repeated frosts which have almost blasted the farmer's hopes, have not parched his innate love of liberty, or eclipsed his sympathies for the slave.

Some rain having fell last night in our immediate vicinity, the air is cool and pleasant this morning, and wagons, buggies, and all kinds of vehicles, and horsemen, are thronging the streets. The friends of the cause in this town, though few in number, have made great provision for the accommodation of the assembled multitude, but it is already evident, that not only these hospitable friends, but the whole town will be literally crowded. Abby Kelley addressed, last evening at the Disciple's Church, one of the largest and most promiscuous assemblies ever collected together in this town, on a like occasion. Many, who, for the first time in their lives, listened to a woman in the *pulpit*, were held in breathless silence for two hours and a half, by the placid eloquence and resistless arguments of this devoted advocate of the rights of man.

The Convention is held in and *around* the Disciple's Church, one of the largest in the place; awnings and seats having been extended over a portion of the yard, many were comfortably accommodated without the building.

First day Session.—The President, Cyrus McNeely, of Harrison county, on taking the chair, made some impressive remarks on the demonstration of a heartfelt interest in the cause, by the large number then before him. Much order and quiet marked this morning's proceedings. After appointing appropriate committees, the Declaration of Sentiment and Constitution of the American Anti-Slavery Society was read. Abby Kelley then took the stand, and addressed the meeting till half-past twelve o'clock in her most happy style. She compared the objects of the Convention of 1776, which adopted the Declaration of Independence, with that at which this declaration of sentiment was issued, and showed in a striking manner, the interested, selfish, and warlike character of the one, and the disinterested, self-sacrificing character of the other. A sanguinary rebellion, said she, of the people of Ohio and the (nominally) free colored people of this State, against the authorities of the State, would be on a par with that of our revolutionary fathers, who have been so much lauded for the achievements they are said to have won. The oppression of the colored people of this State being greater than that which our ancestors thought a sufficient cause for war. She averred that nothing had ever been gained to the cause of freedom by the sword, and gave a picture, most humiliating, of the "freedom" which we enjoy under the Constitution. A Committee was appointed during the day to make application for a larger house, but they were unsuccessful. A series of resolutions, offered by G. Stebbins, on the pro-slavery character of the Constitution, the hypocrisy of its framers, and the duty of Abolitionists in relation to a dissolution of the Union, were discussed by the mover, by Abby Kelley, and John Keeps, a Congregational Liberty party clergyman, of Trumbull county. The debate lasted till the hour of adjournment.

In the evening Abby Kelley gave us another two hours' treat from her exhaustless fund of facts and arguments, and the interest manifested in the proceedings of the meeting and in the speakers, appears to increase with each session.

6th mo 6th.—Most of the forenoon of this day was occupied by J. Keeps, in reply to what had been previously advanced by Abby. His argument was principally to show that the American Constitution was an Anti-Slavery document, and was good enough, if lived up to, though I should not omit to state that, through *accident*, perhaps, or thoughtlessness, the old man *undone* nearly all he had said, by the admission, that we should feel the deepest *regret* that our ancesters made the "*blunders*" they had in framing the Constitution, and that as that instrument provided for its own amendment, we should set about in earnest to *amend it*, &c. He also, in another part of his argument, spoke of the constitutional obligations we were under in various ways, to sustain Slavery. Abby Kelley's speech this afternoon was a very remarkable one; and although she spoke three hours, and the weather was excessively warm, and the audience crowded, the house remained full till she closed.

The resolutions alluded to above have been laid upon the table. The dissolution doctrine takes well—that of non-voting less so.

A collection of fifty to one hundred dollars was taken up at a late hour this evening; but part of the financial committee have yet reported.

A series of meetings through this county, Trumbull, and Ashtabula, have been appointed, and *Carver Tomlinson*, of Jefferson county, a firm friend of the cause, has been employed as travelling and financial agent. The last meeting of the series is to be held at Jefferson; on the 2d, 3d, and 4th of July, where they are to meet the other Eastern friends, (E Hitchcock, &c.)

The Convention will probably adjourn to-morrow night. Respectfully, B. B. D.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JUNE 26, 1845.

Haitian Sketches.—No. 1.

It is taken into consideration by few but merchants and politicians, that a fertile land lies at our southern door, the annual exports from which, the year previous to that of my visit, 1839, amounted to more than five millions of dollars; and from which our own country imported the same year, to the amount of nearly two and a half millions of dollars: more than the valuation of our imports from any European country, except three, Great Britain, France, and Russia. By consulting any recent book of United States statistics, it will be easy to ascertain what proportion the whole trade of Häiti bears to the whole trade of the United States, the difference of population being taken into the account. At the time that my attention was called to the subject, five years since, the trade of our own great commercial country was only twenty-seven times as great as that of Häiti; while our population is twenty times as great.

Actually showing, as this rough calculation does, that the commerce of Häiti, with her one million of free inhabitants, is seven-eighths as large as that of the United States, with their two and a half millions of slaves, and their fourteen millions of free persons in addition, it is sufficient to answer our present purpose, without any more labored array of tabular statistics.

I would by no means underrate the worth of this sort of lore. It is valuable if too much reliance is not placed upon it. It has never been known, I believe, to kindle the flame of virtuous enthusiasm, or awaken that high sense of honor and right, or implant those principles of incorruptible integrity, for want of which, this nation is losing its character so rapidly among the nations of the earth.

Statistics have their value as a secondary means, though they often put to flight the maxim that figures cannot lie. Some element in the calculation may escape consideration, for want of which, the whole spell will operate as an illusion. They have been described as the numeration table chopped into chaff; the statesman's stupefaction; the sieve of the Donaides through which what came from the well escaped before reaching the lips. To me, they seem most like the English Ambassador's dinner at Constantinople, where each foreign minister strove to do honor to his country, by contributing his national dish to a court-banquet. The roast-beef succeeded well; but when two Turks came, gravely bearing between them a tremendous tureen with the plum-pudding, it was found that the omission of the bag in the receipt, made a vast difference in the appearance that the other constituents presented, when boiled in eight quarts of water. If I have made any such unfortunate oversight in the inferences I have made, I shall console myself as the ambassador did, that the ingredients, being wholesome and accurately dealt out, will make good plum-broth:—the receipt being correct so far as it goes, will help to nourish a better general idea of our sister republic than would be formed without it.

Ignorant as we are about Häiti, it still is not for want of knowledge that we persist, as a nation, in doing her so much wrong, and ourselves so much injury, as to refuse to recognize her national independence. It is not through ignorance that we encourage Texas, with her refuse population of sixty thousand, to revolt—aid her with arms and troops, first obtaining and then acknowledging her independence; while we refuse to Häiti, with her millions of souls, and her independence of forty years standing, any recognition of her nationality. It is through the guilty determination of our Government to maintain the existence of Slavery, that this strong contrast is exhibited to the world. The Texans, we hoped to induce to become slaveholders: the Häitians, a nation of self-emancipated slaves, we could not hope to make participators in our national crime. One needs but refer to the public speeches of our leading statesmen at different periods, to learn the motives that dictate the opposite course of our Government towards these two countries.

Judge Upshur, (see debates of the Virginia Convention in 1829,) said—"It is well known to us all, that nothing is more fluctuating than the value of slaves. A late law of Louisiana, reduced their value twenty-five per cent. in two hours after its passage was known. *If it should be our lot, as I trust it will be, to acquire the country of Texas, their price will rise again.*

Häiti, which we could never hope to "acquire," it has been the policy of the slave-power—the Government of this country, *de facto*, to harass and injure in every possible way. We passed an act in 1806, by which all commerce with that island, was virtually suspended for two years. It was done to aid Napoleon to reconquer the island for France, and reduce the inhabitants again to Slavery, by cutting off its supplies of provisions from this country.

In the debates in Congress on the Panama mission, Mr. Berrien, of Georgia, Mr. Benton, of Missouri, Mr. Johnson, of Louisiana, and Mr. Hague, and Mr. Hamilton, of South Carolina, all spoke in the plainest manner to the effect "that this question of Häitian independence was not, in any form, to be tolerated," "because the peace of the slave States would not permit the fruits of a successful negro insurrection to be exhibited among them; nor permit the fact to be seen and told, that for the murder of their masters and mistresses, they are to find friends among the white people of the United States."*

Thus we see how the guilty fears of the South are pacified by the sacrifice of the rights and interests of the North: of the white as well as of the black slaves. The advantages of our trade with Häiti have ever since that time been lessening; and that "British influence," that our hypocritical democracy pretends so much to dread, has had all those facilities for commercial extension at our expense thrown into its hands which we have been made to relinquish.

There are at least six important considerations of a secondary character, independent of the primary one of right and justice, which should induce our Northern merchants to exert themselves to induce this Government to enter into the customary international relations with the republic of Häiti.

First. The United States being the only nation which is not placed on a footing of reciprocity with that Republic, we are therefore obliged to pay a duty on imports of 10 per cent. and 9 per cent. additional tonnage duty.

Second. Because we imported more from Häiti in 1839, than from either Prussia, Sweden, Norway, Denmark, Belgium, Portugal, Sicily, Austria, Turkey, Morocco, Greece, Chili, Peru, or Buenos Ayres—in all of which countries, we have Consuls, and in some an expensive embassage.

Third. Because the trade of Häiti is of greater proportionate value to us, being chiefly carried on by our own shipping; thus adding the profits of the carrying trade, to those of ordinary mercantile exchanges.

Fourth. Because we could then come into the market with the domestic products from the Eastern States, such as codfish, mackerel, herring, oil, soap, candles, and lumber;—from the Western States, with pork, lard, flour and tobacco;—from the Middle States, with corn-meal and flour—and undersell the British merchants who now undersell us with a very inferior article; and even in the sale of East India goods, we could at least compete with other nations.

Fifth. Because the fact that our vessels can carry thither the produce of foreign countries, and be admitted to an entry from any foreign port, besides getting return cargoes, which, from the English Islands, is for the most part impracticable, renders this trade peculiarly desirable.

Sixth. Because the increase of the population of Häiti, since 1804, from 400,000 to 900,000, authorizes the inference that this trade will continue to increase in importance.

Our merchants would seem to be the men to take the lead in this undertaking to procure justice for Häiti, because their own interest is so deeply concerned in it; and because their own minds are freed both by the liberalizing and the narrowing tendencies of their calling, from the prejudices which paralyze the main body of the mechanics and manufacturers of the country. In the course of their extensive travels and large commercial dealings with their fellow merchants of other lands who are stigmatized in this as "niggers," they learn to think less of the color of a man's skin, as well as more of the color of his money. By sending their minds abroad, beyond the precincts of the chimney-corner, where prejudice against color is taught by the clergy, as a religious duty and justified by allusions to Cain and Ham, and Mosaic statutes against intermarriage with "the heathen round about," they learn how small a proportion of the earth's inhabitants are white, and how absurd are the pretensions of the sanare azul—"the azure Gothic blood." Whenever petitions for the recognition of Haïtian Independence have been presented to Congress from the American Abolitionists, on the ground of moral right, and from the American merchants on the ground of commercial expediency, their presentation has been followed by a flight of caricatures, which illustrate better than anything else could do, the extreme degree to which Slavery has vulgarized the national mind. One in particular is worthy of mention. It is entitled, John Quincy Adams, introducing the Haïtian Ambassador to the ladies of Massachusetts; large numbers of the women of that State having signed these petitions, as well as those for the repeal of a marriage-act founded on distinction of color, which, thanks to the perseverance of Abolitionists, no longer disgraces the statute-book of Massachusetts.

The Häitian Ambassador is represented as a sort of man-monkey, in ridiculous trappings, with a disgraceful sentence of broken English issuing from his mouth; and is a picture of the ideal deformity to which this country has striven, by means of Slavery, to reduce the colored race.

It has occurred to me that a portraiture of the real Häitian gentleman, with the accessories of his manner of life, and the illustrations of his character, might possibly do more towards removing the ignorant and vulgar prejudices entertained here, than any number of Arabic numerals, arranged in rows against the names of tropical productions. Prejudice, it has been well said, was not reasoned up—and will not therefore be reasoned down. But a faithful picture of the Häitian as he is, will be better suited than anything else to relieve the distracted imaginations that are burdened by inexplicable dread of seeing a black man in the White House.—C.

(To be continued.)

* Mr. Benton.

The New England Anti-Slavery Convention.

We gave last year, a full report of all the speeches and proceedings of this most interesting of all the great gatherings of the anniversary week, sufficient in bulk to make a thick octavo volume.

We intended to have done the same this year; but the interest of the meetings was not only so greatly increased but so much more general, that an account of the several collisions of the car of Emancipation with the opposition that threw itself across the track, seems first due: and if space and time afterwards permit reports of the impressive speeches of Garrison, Pillsbury, Douglass, Phillips, William H. Channing, and others, they will be given; for never in any former year have their interest, eloquence, and soundness been equalled; while the wit and mirthfulness of John Clure, the Scotish manufacturer, and the benevolence and philosophy of Robert Owen and Albert Brisbane, none of whom had ever before been heard in the New England Convention, afforded the interest of variety, novelty, and difference of view.

The meeting was organized agreeably to the invariable practice of the Abolitionists from the beginning of the enterprise, by the appointment, as officers, by the Convention, of those in whose capacity and anti-slavery fidelity it felt a confidence, founded on long and careful trial, that they would serve it faithfully and well.

Slavery exists in the land because public apathy and indifference are so great, and public morals at so low an ebb, that men dare not raise their voices against it, even when they have the heart. The first object of the Convention therefore was, to awaken the public mind to the knowledge of facts.

Pitt, speaking in the British Parliament of the Slave-Trade, said, "the misery is so great as to prevent our beholding it;" and as Sterne took the single captive to arouse in his own soul the intensity of pity, the New England Convention held up to the country the wrongs of a single slave; warmly commending the Narrative of FREDERICK DOUGLASS to all who believe the slaves of the South to be either well-treated, or happy, or ignorant of their right to freedom, or in need of preparation to fit them for freedom. Douglass, himself, spoke to those minds, a vast number of whom were present.

The next object of the Convention was to convince of sin all whom the native eloquence of Douglass had informed of facts and aroused to sympathy. What *is* essential righteousness—the righteousness of Christ? What is the golden rule of Christianity? Does not manstealing in all its stages, trample the teachings of Christ under foot? Is it right—is it to fulfil our duties to the slaves, to allow the Christian name and character to such as, professing all the while to be Christians, uphold, justify, and apologize for slaveholding, and thus unconsciously deny their Lord in the presence of his enemies, and give their voice for his crucifixion, in the sacrifice of his principles? The masterly answers to these questions necessarily led to the condemnation of the churches of our land as the bulwarks of the slave system: and seeing no other possible result of the giant sin which has so long rested in their bosom, than their division or destruction, a strong emotion of joy and gratitude was to be seen in the Convention when the speakers pointed to the thick coming signs that the great sectarian organizations are breaking in pieces before the rebuke of the civilized world; thus affording a strong hope that the liberation of the slaves will one day, through all obstacles, be attained; and that it will be peaceful, and not won through blood.

This train of thought of course involved some truthful strictures in the pro-slavery character of the *soi-disant* Christian ministry.

Dr. Osgood, of Springfield, Massachusetts, here took the floor. [He is the gentleman who said, at the Worcester Anti-Slavery Convention held in 1837, upon the clerical appeal against the Massachusetts Anti-Slavery Society,—"I am an Abolitionist, and have spoken upon this subject in stages and steamboats, but I have never touched it in my pulpit. *Had I done so, I should have grieved away some of my best people.*"] He has been well known to the Abolitionists through their years of strenuous effort, as one who has never ventured to use his own clerical influence *for* the promotion of the cause, and in whose neighborhood Anti-Slavery feeling languishes because he uses his clerical influence *against* it.

He rose to object to sweeping condemnations of the clergy without due exceptions being made. He considered himself an exception. He spoke of the fugitives he had succored, the anti-slavery agents he had entertained, the ladies engaged in the advocacy of the cause, to whom he had extended his hospitality. He felt that he was wronged if he were not included in the number of true Abolitionists.

His remarks were afterwards replied to by various friends of the cause. It was explained to him that the question under consideration by the Convention, was not the conduct of the individual gentleman, but the character and course of the Christian minister. And while all due acknowledgments were made to Dr. Osgood for the mint, and annise, and cummin, he was shown in church fellowship with all the falsely called "evangelical" public, who hold slaves. He was proved to be the adherent and ally of the Church that holds Christians, its own members, in slavery; that inherits its slave-members by the last wills and testaments of its slaveholding members; traffics in them for the means and money by which to send forth more pro-slavery ministers, to build up more pro-slavery churches.

Dr. Osgood did not deny the Christian name and the Christian character to these bodies. They do these wicked deeds and rejoice, meanwhile, in his ecclesiastical support. He has, we learn, now become the President of the Massachusetts *Abolition Society*, ("Fit body to fit head,") which was formed for the purpose of vindicating the honor of the American Church from the reproaches of the American Anti-Slavery Society and its auxiliaries; and of breaking up that original and faithful association.

It may be safely left to the common sense of the pro-slavery world, to say whether adhesion to a church that sells its own members, to raise funds to perpetuate slave-holding principles in the name of Christ, is a course likely to awaken the national conscience to a sense of the enormity—the frightful sin of Slavery; or a measure likely to terminate the existence of the system of Slavery.

Dr. Osgood defended himself from the charge brought against him, by men of his own town, who happened to be present, of throwing obstacles in the way of those who treat the Church as the bulwark of Slavery, by saying that his meeting-house was not his to grant. It was under the supervision of a committee of the parish, who did not think the relation of the Church to Slavery a proper subject for the place, and therefore refused to grant the use of it for that purpose. To this decision the church and the minister agree. *They* constitute the parish:—why *should* they do battle with *themselves*, in their other capacity of church members? They select their ministers and committees with reference to this very contingency.

The priests are pro-slavery, because the people love to have it so, and pay salaries for having it so. If proof had been needed, surely conclusive proof was afforded by this statement of Dr. Osgood, that at least the leading church and Doctor of Divinity, in Springfield, Massachusetts, are the bulwarks of Slavery.

All this discussion was listened to with the deepest interest, by a fairer representation of the whole community than I ever before saw assembled in NEW ENGLAND ANTI SLAVERY CONVENTION; and I have been present from the first gathering so called. More of the Convention hereafter.—C.

American Women, versus American Slaves.

Let us speak to the conscience of one, what will suit the case of the great majority of American women.

You seem to doubt whether it may not be wrong in the eyes of Abolitionists, that you give neither your mind nor your time to the understanding of the statistics of the Anti-Slavery question. They might deem it so, if the devotion of either to that purpose were necessary. But there is no science—no mystery in it. No reading is necessary, no examination required. I think you view the subject too technically, when you suppose it involves a necessity for statistical information. No such thing. Need any one living in the pleasant towns of the free States, surrounded by a reading, writing, and cyphering people, each soul doing exactly what seems good in its own eyes, all easy in circumstances, and united in voluntary, civil, and religious association, for the increase of their comfort and happiness:—need any one, sitting safely with sons and daughters, nieces and nephews, on knee, in the inviolable sanctuary of a free home;—I say, need any one so situated, know more than that there are only a few days journey off, and composing a part of her own nation, two and a half millions of just as deserving people, deprived of all these blessings, brutalized, bought, sold, driven, scourged, violated, murdered,—at the will and mere caprice of others! Ladies may sit still because they can't somehow, quite inexplicably, get to feel an interest in this question:—or because their friends are *like* with the South by marriage or merchandise—i. e. *parties in the outrages*—or because they think common human feeling or womanly mercy imply something political in the popular and bad sense of the term; or because they love their own children and friends so well, that the *sixty* children, *born every day* into Slavery, must die in Slavery too, rather than absorb an iota of effort; but there is no great study needed—no long time required to comprehend the condition of the slaves, and to prove that ladies are verily guilty in sitting quiet while such things are done.

I think you look at the subject in too narrow a point of view. It is not *black* people that the Abolitionists care about:—it is a wronged, insulted, suffering *people*: not a colored man, but outraged humanity: not "a *pickaninny*," as you heartlessly say in the plenitude of your prejudice, but helpless, oppressed infancy. Our cause is the cause of the weak against the strong, for the preservation of the existence of both; and God do so to us and more as we are faithful to it. We are born into the world for a *purpose*; and surely self-concentration is not that purpose. We are here to do good as we have opportunity: to save what was lost: to do to others as we would they should do to us. This

equivalent, Calvinistically speaking, to damnation, to let good and evil pass before one, *and make no effort* to feel a deeper interest in good than in evil. While it is resuscitation and new life to choose the good and cleave to it through good report and through evil report. It is the salvation of the soul *when*

"*Freedom's* breath
Comes in through ruins—late but not in vain
Making each blighted place all green with life again."

There is no need of overcoming any holy horror one may have of societies—publicity—meetings, or the like. One is not necessarily required to be political—conspicuous—or anything but really opposed, heart and soul and strength, to Slavery. But one *must* do one's duty, and take the consequences. Your position in *society*, is made unequivocal by you. You so conduct that no one can doubt that you are deserving of the highest social rank. It *ought* to be equally clear what your moral rank is. Is it not your *duty* to sustain the highest? You know it is. We do not *demand* that you should go out of your nature and habits, but we think nothing is wanting but depth of feeling on your part, to insure your doing even as we. We do not think that there is anything repugnant to your nature or habits in the principles or measures of the cause. We have seen more fastidious and more exclusive beings than you, repenting as of a sin of the disposition you are cherishing as a virtue, the moment that they really felt that they, as inhabitants of the United States, were responsible for the existence of Slavery. There is the most perfect freedom in the cause. All sorts of people find themselves in mutual co-operation, without constraint or annoyance. If you only really wanted the thing to be done! Ah—there, there alone, lies the difficulty!—c.

The Nubian Slave.

In the Standard several weeks since a minute and extended notice of this work was given. I do not, therefore, feel that much more need be said to acquaint our friends with its character.

The description in that article conveys a clear view of the design of the work, and of the progress of the story as it is pictured in the eight plates, from the happy and peaceful scene at the cottage door, on the oasis in the desert and savage Nubia, to the last scene in Christian and civilized America, where the frantic husband with his dying wife on one arm, brandishes in the other hand his club in defiance at his pursuers, whose rifles are already levelled a second time at the poor fugitives, while the fangs of bloodhounds are already *fleshed* in the young child.

His stern defiance, loud and clear,
Upon his coward foes he cast;
Ye white-faced men, I do not fear
To meet my death—all hope is passed.
Ye chase your flying slave in vain,
Again I will not wear your chain.
Their answering note was leaden balls—
Those arguments that tyrants owu—
But not on him their vengeance falls;
And not from him came that low groan;
'Twas Zerah stretched her arms to save—
To shield his life her own she gave!"

The descriptive poem which accompanies the plates are also by Mr. Green, the artist, and does him great credit. There are in it several passages of more than common beauty.

There are many minds, no doubt, which may be reached by these forcible delineations of the character of Slavery. I hope they may have a wide circulation. The book is finely printed, and has been got up at considerable expease by Mr. Green. Its price is only $1, and he should not be allowed to lose anything by it. A few copies are for sale at this office.

Capt. Jonathan Walker.

On the first page of to-day's paper will be found a letter from Jonathan Walker. It is probable that he is ere this out of jail, and on his way homeward. At least the sum required to release him was deposited in the hands of a New-York house, subject to Capt. Walker's order, if needed. This generous deed was done by a friend and townsman of Walker's, who, finding that the money was not forthcoming from the public, pledged it himself, rather than his friend should suffer another hour in his loathsome dungeon. The lawyer who was sent out from this city to attend to Walker's case, had a large fee—six or seven hundred dollars—paid him, but the pocketing of the fee was the only part of the business that he thought it worth his while to attend to. Thus much the larger part of the sum which has been contributed, has been absolutely thrown away;—or its loss might be described in a harsher term. It is not right, however, that the chief burden should fall on this friend of Walker's. Were he wealthy, it would be a different case, but he is not, and gains his livelihood by the coasting trade in a schooner, of which he is himself the Captain. The friends should send in their donations liberally. A little effort among those who are not Abolitionists, would soon raise a couple of hundred of dollars which is all that is needed.

Something to Do.

Let the pledges be instantly circulated with all possible rapidity. Let every American who loves his country concentrate his energies to save it from destruction. The Abolitionists will not be alone in this movement. The peace men will join them, the world over. Every true lover of freedom in the Whig, the Democratic, and the Liberty party ranks, will be with them. Every true soul in the nation will be with them. Forward the names to this office, or to the Anti-Slavery depôts of our State auxiliaries, where copies can be obtained.

With what a vigorous impulse the strong-armed oarsman can send the broad deck he stands on through the yielding water! So be it with you, fellow-laborers! These pledges shall prove the oars of our enterprise. Put your soul into them, friend of the true Union of our American States!—c.

Eastern Pennsylvania Anti-Slavery Society.

The annual meeting of this society is to be held on the 11th of August next, at 10 o'clock, in old Kennett meeting-house. Three attempts have been made to procure a house at Norristown for the meeting, but without success. This settles it definitely that the meeting will be held at Kennett. A large meeting is expected. The official announcement of the Executive Committee will be given next week.

☞ In justice to James Boyle, it is proper to state, that I understand from the best authority, that the account of a conversation given in a letter in the Albany Patriot, and which was copied in the Standard, is false, both in its spirit and language.

JOHN P HALE.—This gentleman in a recent speech at Concord, N. H. said:

"As I expected, what I have said has been denounced as all Abolitionism and Whiggery. I expected to be called ambitious, and to have my name cast out as evil—to be traduced and misrepresented. I have not been disappointed. In conclusion, I may be permitted to say, that the measure of my ambition will be full, if, when my earthly career shall be finished, and my bones are laid beneath the soil of New Hampshire, and when my wife and children shall repair to my grave to drop the tear of affection to my memory they may read on my tombstone, '*He who lies beneath, surrendered office, place, and power, rather than bow down and worship Slavery.*'"

The Church South.

The Methodists of Kentucky do not seem to relish the summary way in which their reverend shepherds have cut them off from their Northern brethren. A Convention of the laymen of the church has been called to consider the subject. The Christian Intelligencer, a paper issued at Georgetown, Ky. opposes decidedly the division. In answer to a correspondent, the editor says:

"We even yet indulge a faint hope that the Kentucky Conference will veto the action of the majority of her delegates in the organization of a separate ecclesiastical jurisdiction; and if she confirms that action, and attempt to transfer the membership of the Methodist Episcopal Church into the Church *South*, we know some who *will not go*; who can neither be led by persuasion nor coerced by threats and persecution, out of the mother Church; and we believe there are thousands (in whose veins not a drop of Abolition blood pulsates) who will remain precisely where they now are, and in all probability Providence will take care of them as sheep in the wilderness, and if they cannot form a large Conference, they may be a small one, and follow the leadings of that Providence, if it should be to a martyr's stake."

GENERAL INTELLIGENCE.

Foreign.

Fourteen Days Later from Europe.—Arrival of the Steam-Ship Caledonia.

This regular Mail Steamer arrived at Boston on Thursday afternoon with London and Liverpool dates to the 4th instant, making her passage in about fifteen days.

The excitement which had existed previously in relation to the Oregon question had entirely subsided.

Cotton was dull, and the prices barely sustained.

The new treaty between England and France, for the prevention of the Slave-Trade on the coast of Africa, has been signed at the Foreign Office.

Parliamentary.—The third reading of the Maynooth bill in the House of Commons on the night of 19th May, engaged the exclusive attention of that body until Wednesday, the 21st. The dissentients out of doors boasted of the impression they had made on wavering members, and so confidently was this belief encouraged that many persons were prepared to see the stultifying process of first supporting, and then opposing, the same measure in different stages of its progression, carried out by some of the frightened representatives of the people. But these exhibitions of weakness and irresolution, were only confirmed by two or three individuals of little mark or capacity. The supporters of the measure mustered 319, its opponents 186—majority 133. The number of votes on the second, as compared with the third reading, was nearly the same—503 on the former, 505 on the last occasion. Indeed, considering the stir which the anti-Maynooth men have made out of doors, their success has been very disproportionate to their noise. To give an extra £17,000 to a Roman Catholic College in Ireland—a college which represents the religion of seven-eighths of the people, while a million sterling is taken from their pockets to support the church of a small minority, involves no violation of the eternal principles of justice, nor ought to act upon the passions of sober and reflecting men. State endowments may be had in themselves—many think them so; but while they exist, the astounding disproportion between the amount which the Irish people receive from the State for the support of their own religion, and the amount which they are forced to contribute in return to the State religion, only shows that the people have not the best of the bargain.

The bill has been launched into the House of Lords, and the Duke of Wellington, superseding the recognized representative of the Government there, Lord Stanley, is its nurse. The object of the substitution is apparent. The Duke has a charm or power over the nobility which no other peer possesses; and while the influence is freely conceded on the one hand, it is judiciously exercised on the other. The aristocracy have confidence in the wisdom, the years, and the discretion of Napoleon's victor, and, in truth, he has rarely abused it.

The noble Duke moved the second reading of the Maynooth Grant Bill on Monday night, June 2, in the House of Lords, in a speech characterized by much originality. His Grace conceives that, as the majesty of England had been vindicated by the State trials last year, the Government ought to concede this grant, lest the Repealers should say they were tyrannical. He was interrupted by his Grace of Newcastle, who asked if he had obtained the Queen's permission to make the motion. An amendment, for a committee of inquiry into the character of the education given at Maynooth, was moved by Lord Roden, who, together with the Bishop of London, strenuously opposed the grant; and the debate, after being prolonged to one o'clock, was then adjourned.

Lord John Russell has been coquetting with popular sympathy in the House of Commons. In a string of nine resolutions, which embraced all the mooted points in the political calendar—corn, currency, colonization, education, free trade, the condition of the agricultural and the manufacturing laborers—Lord John Russell expatiated in a speech of three hours, which fills some five or six columns of the morning papers.

Correspondence of the European Times.

PARIS, 31st May, 1845.

Little has been said in the Parisian journals during the last fortnight on American affairs; but in the few articles that have appeared, a very decided opinion is expressed, that however menacing the Oregon question may appear, it will be settled amicably, the United States and Great Britain both having an immense interest in the preservation of peace. In one journal, in which this opinion is given, a decided declaration is made, that the settlement, be it what it may, will be disgraceful to one or the other power, both having taken such a high and peremptory ground, that any flinching will be base and infamous. But this way of viewing the matter is absurd and ridiculous. Granting that the American Government may have gone too far on the one hand, and the British Government on the other, surely it would be making bad worse, be adding crime to folly, to rush into war for a childish punctilio as to which shall make the first or the longest step towards a reconciliation. All sensible, all *practical* men, whether French, or British, or American, with whom I have conversed in this capital, and all the ably-conducted newspapers, are unanimous in thinking that the question can only be settled by *mutual* concessions; and that those concessions will take place, sooner or later, they entertain not the slightest doubt. The next arrivals from America are looked forward to with great anxiety, as they will, in all probability, bring the decision of the United States Cabinet on the subject.

With respect to Texas, there has been something said, and more written; but all that I find worth noticing is a leading article in the *Constitutionnel* of this morning. The *Constitutionnel* asserts positively, on the faith of private letters from London, that the English Cabinet has required from the French Government, in return for the concession it has made on the right of search question, its assistance and co-operation in resisting the Annexation; and this demand, the *Constitutionnel* adds, has been acceded to. It further asserts, that the English and French diplomatic agents in Texas had, in the name of their respective Governments, induced the President of Texas not to convoke the Congress before the end of the month of July, or the beginning of August, promising him, in the meantime, to procure the recognition of Texas by Mexico, and the adoption by England of the debt of Texas, in return for a treaty to be hereafter entered into, favorable to the admission of English manufactures into that country. The *Constitutionnel* protests with some energy against this arrangement, and declares, that in acceding to it, the French Ministry has acted with bad faith towards the United States Government. It insists that France ought to have maintained a strict neutrality in the matter, and declares that Mr. Calhoun and the American Ministers had counted upon that neutrality. It concluded by saying, that if the projected Annexation of Texas to the United States be prevented, the latter will be much mortified, and will be angry, not with England, but with France; and it severely condemns the Government for consenting *de blesser profondément une puissance alliée de la France, et avec laquelle celle-ci doit conserver de bons passports*. Having thus laid before you an epitome of the article of the Constitutionnel, I must warn you against placing any implicit faith upon its statements, notwithstanding the positive manner in which they are put forth. The Consititutionnel, it is true, is what the French call un *journal serieux*—it is the recognized organ of M. Thiers, who has been a minister, hopes to be a minister again, is one of the most eminent political men of France, and the recognized leader of a political party. But then the Constitutionnel is so violently anti-Ministerial, that it often asserts that things *are* as it *suspects* them to be. I don't say that it has done so in this case—*au contraire*, all it says may be true as gospel writ; but with my experience of Parisian newspapers in general, and the Constitutionnel in particular, I had rather wait for confirmation of what is advanced, than at once express a belief in it.

Slave-Trade Treaty.—His Majesty the King of the French, and her Majesty the Queen of the United Kingdom of Great Britain and Ireland,

Considering that the Convention of the 30th of November, 1831, and 22d of March, 1833, have attained their object in preventing the Slave-Trade under French and English flags, but that this odious traffic yet subsists, and that the said Conventions are insufficient to insure its complete suppression;

His Majesty the King of the French having testified his desire to adopt more efficacious measures, and her Majesty the Queen of Great Britain having equally at heart to concur in the design;

They have resolved to conclude a new Convention which shall be substituted in the place and stead of said Conventions of 1831, and 1833;

And to this effect have named (here names) who after having exchanged full powers, have agreed upon the following articles:

ARTICLE 1.—In order that the flag of his Majesty the King of the French, and of her Majesty the Queen of Great Britain may not be usurped contrary to the right of nations, and to the laws of the two countries to cover the Slave-Trade; and in order to provide more efficaciously for the suppression of this traffic; his Majesty the King of the French, engages to establish within the shortest possible period, upon the Western coast of Africa, from the Green Cape (Cape Vert) to the 16th degree 30 minutes of meridional latitude, a naval force composed at least of twenty-six cruisers, as well sailing as steam, (*tant a voile qu' a vapeur*) And her Majesty the Queen of Great Britain engages to establish, with the shortest possible delay, upon the same part of the coast of Africa, a force composed of at the least twenty-six cruisers, steam and sail, and upon the Western coast of Africa a sufficient number of cruisers to suppress efficiently the Slave-Trade: which cruisers shall be employed for the purpose above indicated, conformable to the following dispositions:—

ART. 2.—The said French and English naval forces shall act in concert for the suppression of the Slave-Trade. They shall commence their operations by establishing an exact surveillance upon all the parts of the western coast of Africa comprised in the first article; in particular upon all the points where the Slave-Trade is carried on. They shall, with this view, exercise fully and completely all the powers of which the crown of France and that of England are now in possession, except the restriction introduced by this present Convention, as far as regards French and English ships.

ART. 3.—The officers in the service of his Majesty the King of the French, and the officers of her Majesty the Queen of Great Britain, who shall be respectively charged with the command of the squadron, destined to assure the execution of the present Convention, shall agree upon the best means of exercising the said surveillance in chosing and designating the places of station, and in confiding these posts to cruisers of the two nations acting together or separately, according as it shall be judged convenient (*convenable.*) In such wise, nevertheless, that in the case when one of those posts shall be exclusively confided to the cruisers of these nations, the cruisers of other nations may come there at all times to exercise their rights which belong to them.

ART. 4.—Treaties for the suppression of the Slave-Trade will be negotiated with all the native princes and chiefs of the above-named coast of Africa, according as it shall appear necessary to the commanders of the French and English nations. These treaties will be negotiated either by commanders themselves, or by officers to whom they will give instructions to this effect.

ART. 5.—The treaties above mentioned shall not have any other object than the repression of the Slave-Trade. If one of the said treaties be concluded separately, by an officer of the British Marine, the choice (*faculté*) of acceding to it shall be reserved to his Majesty the King of the French. The same choice shall be reserved to her Majesty the Queen of Great Britain, in all the treaties which shall be concluded by an officer of the French Marine. In this case, where his Majesty the King of the French, and her Majesty the Queen of Great Britain, will both become parties in the conclusion of said treaties, the requisite expenses for presents and similar costs shall be supported by both nations.

ART. 6.—In cases where for the execution of said treaties and conformity to the law of nations, the employment of force by land or by sea shall become necessary, neither of the contracting parties shall have recourse thereto without the consent and concurrence of the other.

ART. 7.—The moment the squadron of his Majesty the King of the French, shall be ready to commence operations upon the coast of Africa, the King of the French will notify to the Queen of Great Britain, and the two contracting parties, will make known by a public declaration that the present Convention is upon the point of being put into execution. The said declaration will be expedited whenever it will be necessary (*on besoin sera*). In the three following months, the right of mutual search established by the Conventions of 1831 and 1833, shall cease to be exercised, and the Commissioners' mandates delivered to the cruisers of both nations, shall respectively be retained (*restitués*).

ART. 8.—Seeing that experience has proved that the Slave-Trade, in those parts where it is habitually exercised, is often accompanied by deeds of a dangerous nature, for the tranquillity of the seas and the safety of the flag. And, considering, at the same time, that if the flag borne by a ship is *prima facie* the sign of nationality of the ship, this presumption will be regarded as sufficient to prevent in all cases proceeding to its verification, otherwise it would expose all flags to dishonoring abuses in making them serve to cover piracy, the Slave-Trade, and all other illicit traffic. In order to prevent all difficulty in the execution of the present Convention, it is understood that instructions, founded upon the law of nations, and upon the constant practice of maritime powers, shall be addressed to the commanders of squadrons and cruisers upon the coast of Africa. The two Governments have, in consequence, communicated to each other the said instructions which are annexed to the present Convention.

ART. 9.—His Majesty the King of the French and her Majesty the Queen of Great Britain, engage themselves reciprocally to interdict all Slave-Trade in the colonies that they possess, or shall in future possess, and to prevent by all means in their power their subjects from using their flag for carring on the Slave-Trade with foreign nations, or to engage in any way in the Slave-Trade.

ART. 10.—Six months after the declaration mentioned in Art. 7, the present Convention shall enter upon course of execution. It is concluded for ten years. The anterior Convention shall be suspended. In the course of the fifth year, the high contracting powers shall concert anew, and will decide according to circumstances, if it be suitable, either to put again in execution all or part of such Conventions; whether to modify or abrogate all or part of the new Convention. At the end of the tenth year, if the anterior Conventions have not again been put in execution, they shall be considered as abrogated, (*a la fin de la dixieme annee si les convocations anterieures n'ont pas été remises en vigeur elles seront considérés comme abrogées.*) The two high contracting parties engage besides to continue an understanding for assuring the suppression of the Slave-Trade by all such means as shall appear to them the most useful and efficacious, until the moment when this traffic shall have been completely abolished.

IRELAND.

The weekly meeting of the Repeal Association on Monday, the 26th, was very stormy, and threatens a rupture in the repeal ranks. Mr. O'Connell, after giving an account of his "demonstration" triumphs in the county Meath, proceeded to animadvert in strong terms on what he called the "atrocity" of the Government education scheme; he styled it "a delusion, a mockery, and a snare," and expressed his determination to oppose it in every possible shape. His opposition to the measure goes much further than that of the Roman Catholic Bishops. When Mr. O'Connell had done, the association was addressed by M. J. Barry, a barrister, and Mr. Davies, of the Dublin Nation, who, as the representatives of "Young Ireland," expressed themselves in favor of mixed education. This drew upon them the ire of Mr. O'Connell, who spoke bitterly of the importance which "Young Ireland" had so unwarrantably assumed. He was glad that that party had at last openly declared itself, and that they could now understand the dark mutterings which had been uttered in other places. The rent for the two last weeks, amounted to about £800.

The meeting of the Association on Monday, the 2d instant, was presided over by the Lord Mayor of the city. The principle feature of the day's proceedings was the moving of an address, by Mr. O'Connell, to the Catholic Bishops and clergy of the North, and to the Repeal body generally, calling on them not to molest or insult the Orangemen, should they parade on the 12th of July. The rent for the week amounted to £642 11s. 8d. The sums of £100 from Halifax, £20 from Sydney, and £8 from Habart Town, Van Diemen's Land, aided to swell the sum.

MISCELLANEOUS.

SWEDEN.—The advices from Stockholm to the middle of May state that a famine is generally apprehended in Upland. The Captain-General of the district has requested the local authorities to inform him of the necessities of their vicinities, and to mention the securities they can offer for the repayment of the sums advanced for their relief.

American Curiosities.—There was exhibited on one of the stalls of the Anti-Corn Law Bazaar, held recently in Covent Garden Theatre, a pair of knee buckles, worn by Dr. Franklin; and a silver stock buckle, worn by General Washington. They belonged to the late George Hammond, Esq. merchant of Liverpool. On the Leeds stall were two autograph letters of General Washington, a copy of one of which we subjoin:—

"SIR—The applications for liberty to go to the lines are so frequent that they cause much trouble. You will therefore, sir, grant passes to such as you may think proper; at the same time I would recommend to you, that the officer who will attend upon these occasions be a person of sense, and one who will carefully attend to the conversation of those who meet on the lines.

"I am, sir, your most H. St., G. WASHINGTON.
"CAMBRIDGE, 17th Dec. 1775."

Germany appears to be in a state of high excitement in consequence of the schism by M. Ronge, the New Luther, who demands marriage for the Catholic priesthood, and the celebration of mass in the native instead of the Latin language.

Sale of Louisiana Sugar.—The first sale of United States Sugar ever held in Liverpool took place on the 19th. The quantity exposed for sale was only small and it sold very well. There are two other lots in the port; but, as prices have risen very greatly in America owing to the smallness of the Cuba Sugar Crop, and have become much more moderate than they were in England some time since, owing to abundant supplies from the West Indies, the Mauritius, and the East Indies, it is not likely that much more will be imported from the United States at present.

Poland is still in a disturbed state: at Warsaw the prisons are daily increasing the number of the victims. The danger of correspondence is greatly augmented.

The project of uniting the Alantic and Pacific Oceans is in a fair way of being carried out.

The ablication of Don Carlos in favor of his son is the most striking event in the Continental news. The obstinate old man was very unwilling to give up the semblance of royalty, and was only induced to do so, it is said, at the entreaty of cooler and wiser heads. The resignation of Don Carlos, coupled with the declaration of his son, points to an alliance with the young Queen of Spain—a project which would be supported by a large party in that country.

The Catholic Bishops are up in arms against the measure now before Parliament for establishing colleges in the North, the South, and the West of Ireland.

From Tampico.

The Mexican schooner Juaquina arrived here yesterday from Tampico, which port she left on the 1st inst. We learn says the Courier of yesterday evening, from a gentleman who came passenger in the Juaquina, that dates of the 21st ult. from the city of Mexico reached Tampico about the 30th of May, and that an act had passed the Mexican Congress giving Santa Anna the choice of leaving the country for life, and confiscating his property, or for Congress to proceed against him. It was thought he would prefer leaving the country.

It was also said that Canalizo and all of Santa Anna's ministers would be banished for six years. Everything was quiet—there was little or no talk of war.

There were no vessels at Tampico for this port when the Juaquina sailed, and there would probably be no communication between Tampico and this port for some time. *N. O. Crescent City, June 11th.*

We learn that a commercial house in this city received by this arrival a letter which announces that Santa Anna has been condemned to leave Mexico forever, and that he would leave Vera Cruz for England in the packet of the 1st of June.

It has been proposed in Congress to adopt a new tax, which we expected soon to be published as the law of the land. The design was to fix the rates of import between these now in force and the rates of 1842.

The Mexican Government was in hopes of settling the Texas question amicably. The belief was current in the capital that Texas would agree to the terms of recognition proposed.

On the 22d ultimo a conducta arrived at Tampico with $1,400,000, nearly the whole of which was shipped in the British West India Mail Line steamer Medway.

Baisnss was dull in Tampico, owing to the absence of British goods in the market.—*N. O. Pic. June* 11.

General Items.

The Bible refused to Fugitive Slaves.—The Oberlin Evangelist of April 23d, contains a letter from Mr. C. C. Foote to the Rev. I. J. Rice, Missionary among the fugitive slaves in Canada West, in which he states, that Mr. Rice's request for "a box of Bibles" was presented by him (Mr. Foote) to the "Agent of the Orleans Bible Society, who was in favor of the grant;" that at a meeting of the Society, subsequently, he (Mr. Foote), in answer to inquries, gave such information as he had respecting "the ability of the fugitives to read, their thirst for the water of life, their present destitution, the joy with which the precious Bible would be received, and the eagerness with which it would be devoured by those whose souls had been emancipated from the bondage of sin." &c. &c.; that the granting of the request was opposed at the meeting on several grounds, and was finally refused; and that among those in the opposition was the "General Agent, who was present and urged on the people the importance of giving the Bible to all the world." This is truly, as the Oberlin Evangelist styles it, a "Mournful Development." We notice it, to put it on record, and to request Mr Foote, or some one cognizant of the facts, to give us the name of the "General Agent" mentioned, and the name of the Society, whose general agent he is. Please communicate with A. A. Phelps, 118 Nassau Street, New York, by letter, and as early as convenient.—*Reporter.*

No law to reach him.—The Attorney General of Louisiana has given it as his opinion that there is no law by which the owner of the slave Auguste, or the jailer under whose charge the brutal punishment was inflicted upon him, can be reached.

This is the case of the little mulatto boy who was sent to the police jail of the First Municipality, and there chastised, day after day, until his back was one mass of raw, tumbling, and part putrid flesh.

Then the legislature ought to set at work without delay, and make such a law.

A Singular Case.—The Norfolk Beacon of Friday says: "A negro man named Theodore, owned by Wm. French, Esq. absconded from his master on Tuesday afternoon. Upon inquiry it has been ascertained, we learn, that he left here in the steamer Herald, Capt. Russell, and proceeded on to Philadelphia on Wednesday. We also learn that he went off in company with a young white woman name Elizabeth Sawyer, who had been residing recently in this city. A suit was instituted yesterday by Mr. French against Capt. Russell, the commander of the Herald, for the carrying off, under our act of Assembly, the penalties of which are severe but salutary."

An Interesting Historical Fact, not generally known, except to a few gentlemen in this city, is related in the *Evening Gazette* of yesterday, as follows:

"Shortly after the termination of the power and influence of *Iturbide*, the dominant party in Mexico dispatched a vessel to this city, with three important personages commissioned to offer the throne of Mexico to Joseph Bonaparte, who then resided in New Jersey. The Commissioners on their arrival, accompanied by Mr. B. of this city, then largely connected with the financial affairs of Mexico, proceeded to the residence of Joseph, and made the offer in pursuance of their instructions. The ex-King of Spain took twelve days to consider on the proposition and after due deliberation declined the offer, and the Commissioners returned in the small armed craft to Vera Cruz.

ACKNOWLEDGMENTS.

For the Standard—from May 15, to June 16, 1845.

Amount acknowledged last week,		46 78
Joseph Post, Hempstead Harbor, L. I.		2 00
Obadiah Crummell, Elizabethtown, N. J.		1 00
Abraham Murray, Union,	"	1 00
Palmer Emerson, Hallowell, Me,		2 50
J. Anthony, New-York,		4 00
Sarah Barker, Somerset, N. Y.		2 00
Orlando Blanchard, Fairfield, N. Y.		2 60
Peter Wilson, New-York city,		50
Ephraim Stebbins, S. Wilbraham, Mass.		2 00
Richard Marriott, Stanfordville, N. Y.		2 00
R D Webb, Dublin, act. sube's in Ireland,		15 60
Samuel Hawley, Reading Ridge, Ct		3 75
Ann M Bailey, New Bedford, Mass		2 00
Rev C Palfrey, Barnstable,	"	2 00
Female A S Society, Dedham,	"	2 00
Mrs Wm Sturges, Brookline,	"	2 00
Miss Chapman, Boston,	"	2 00
George Foster, Andover,	"	4 29
Rev C Francis, Cambridge,	"	1 50
R F Walcutt, Boston,	"	2 00
Phebe Ann Comstock, Hart's village, N. Y.		2 00
David Wright, Auburn,	"	4 00
Joseph George, Kingston, U C		4 00
F W Gunn, Washington, Ct		2 00
Strasburgh Academy Reading Room, Pa		1 00
Miss E Loring, Boston,		2 00
John S. Glass, Bath, Me.		2 00
Daniel Gregg, Dedham, Mass		2 00
Wm Fox, Seneca Falls, N. Y.		1 00
Henry King, North Chester, Mass		1 00
E Erwine, Marlborough, Ohio,		2 00
		126.52

Donations.

Lorenzo Wetmore, N Y City,		2 00
Wendell Phillips, Boston, on acct Pledge,		20 00
By Caleb W Hood, Chester Co Pa:		
Catharine Scarlett, " " "		2 00
O Dirgee, " " "		1 00
Geo Fierce, " " "		50
Samuel Hopkins, " " "		25
Jonathan Black, " " "		25
Jonathan Bacon, " " "		25
Charles Brown, " " "		12 1-2
Hugh Hollis, " " "		11 1-2
Amount collected at the meeting of the American Anti-Slavery Society,		238 95
Wendell Phillips, acc't pledge, Boston,		5 00
Donations at New England Convention.		
Wm. Ashley, Lewburyport, Mass		10 00
A Caly,		2 00
Johnson Rideout, Bath, Me		5 00
Francs Jackson, Boston,		100 00
Mrs Myrick,		50
Oliver Dennett, Portland, Me.		1 00
Phebe P Blackmer,		1 00
Moses Sawin,		1 00
Wm S Perrill,		5 00
Peter Merrell,		5 00
Cash,		2 00
Elbridge Sprague, Abington,		2 00
Ambrose Merrill, Hallowell, Me		5 00
Abner Belcher,		25
R B Rogers, Chelsea,		2 00
L L Dennett, Portland,		5 00
Cash,		8 00
E D Draper, Hopedale,		5 00
A J Ballou,	"	2 00
John Schooler,	"	5 00
Cash,	"	16 00
Lemuel Stevens,	"	5 00
Nathaniel Harlow, Plymouth,		2 00
Cash,	"	11 00
Nathaniel Spooner,	"	5 00
Mr Ambrose,		10 00
Cash,		17 00
Cash,		13 35
Dr A Flint, Leicester, Mass		5 00
Samuel May,		5 00
Christopher Robinson, Lynn,		20 00
Abigail Newhall, Stoneham, Mass		5 00
Seth Sprague, Duxbury, Mass		5 00
Francs Jackson, pledge in January,		100 00
Stephen Perkins, Kingston, U C		25
Lydia Perkins, " "		25
Joseph Fields, " "		25
Henry Nailer, " "		1 00
Lewis Martin, " "		1 00
Daniel Cosby, " "		1 00
Edward Newton, " "		1 00
Anna Maria George, " "		1 00
Joseph George, " "		1 25
Thomas Trego, Bucks Co Pa		2 75
		664 99
Total amount,		$791.51

FRANCIS JACKSON, Treasurer.

Pledges to National Anti Slavery Society, by friends in Bucks Co. Pa.; Amount previously acknowledged.

Thos. W. Trezo, $1; Carlisle North, $1; S. H. Hobbs' 36 cts.; W. P. Trezo, $1; Smith Trego, 50 cts.; Thos. Trezo, 25 cts.; H. M. Twining, 50 cts.; Jesse Buckman, 30 cts.; Eugene Smith, 25 cts.; R. B. Smith, 50 cts.; Jno. Smith, $2,25; Jacob Hesson, 50 cts.; Cyrus Buckman, 25 cts.; Jonathan Smith, 50 cts.; Joshua C. Smith, 25 cts.; Joseph Betts, $1; Esther Betts, 50 cts.

NOTICES.

ONE HUNDRED DOLLARS!

To the Mechanics, Working-men, and Reformers of the United States.

Believing that the cause of Universal Reform requires an organ to sustain its principles, and this paper being the oldest in New England devoted to the working classes, it is thought desirable to continue its publication; but in order to continue it we shall have to ask for aid from those self-sacrificing and devoted spirits who are engaged in fighting the great moral battle of the day.

This paper will, after the expiration of this volume, be more general, and less local in its character. We also believe, farther, that ignorance is the cause of our evils, and that knowledge is the remedy. The producing classes must read before they can think and act understandingly. The paper will be enlarged if sufficient encouragement is given. One of our friends, a mechanic, who has been practically engaged in reform for the past fifteen years in this country, and who is about to visit Europe, has consented to write for the paper.

But to the point. A working-man in this town has agreed to give *One hundred dollars* on condition that one hundred more can be raised in the country. It is desirable that all those who intend aiding us in this philanthropic work would make returns by the first of July, as the new volume commences about that time; likewise, the new Post-office law then takes effect.

N. B. Those persons assisting us will be entitled to the paper, and by writing through the Postmaster the postage will be saved. Address

N. W. BROWN, Lynn, Mass.

June 26.—2t.

THE COVENANTER.

It is proposed to publish a monthly Periodical, thirty-two pages octavo, with the above title, in the city of Philadelphia, the first number to be issued on the first of August, 1845.

The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over the nations of the earth, and the immoral character of the Constitution of the United States.

2. The evils and dangers of Popery, in its religious and political aspects.

3. The divine right of Presbyterian Church government, in all its parts.

4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.

5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.

6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.

7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support.

Rev. Messrs. Robert Wallace, James Milligan, James R. Willson, D. D. William Sloan, Samuel M. Willson, Wm L. Roberts, J. B. Johnston, James M. Willson, Andrew Stevenson, James Wallace, Hugh Stevenson, J. J. McClurkan, James Beattie.

TERMS.

The Covenanter will be published monthly at one dollar per annum, if paid in advance, or before the publication of the fourth number; *one dollar and twenty-five cents*, if paid after the publication of the fourth number, before the termination of the year; and one dollar and fifty cents, if not paid till the expiration of the year. These terms are exceedingly low, and will be invariably adhered to.

Single numbers, twelve and a half cents.

D. SMITH.

ABOLITIONISTS OF RHODE ISLAND.

DEAR FRIENDS,—*The Annual Fair* of the *Providence Ladies' Anti-Slavery Society*, will be held in this city on the *first Wednesday* (Commencement Day) of September, 1845.

On behalf of this Fair, we would address not only the friends of Freedom in Rhode Island, but the enemies of Slavery everywhere. "Our Country is the world—our countrymen are all mankind." We are endeavoring to overcome, not only our foes, but the foe of universal freedom and of all freemen. The *spirit* of Slavery recognizes, not geographical limits, neither should the saving spirit of freedom. The friends of *Slavery* make common cause. They pour out their sympathy to each other in overwhelming currents. Why should localities throw the cramping cords of restraint around the *energies*, and the blasting influences of non-co-operation, about the *fellowship* of the truly free?

The recent startling and bloody aggressions of the slave spirit in threatening imprisoning, branding, shooting, and murdering those of our brethren who dare feel, speak, and act for the bondman as bound with him; who dare think that mercy is *not* a crime, call for strengthened and more powerful, nay, unwearied exertions—more self-denial—personal sacrifice on our part, that we may bid the monster back to the hellish place of its birth. As a nation, we are on the verge of ruin. The prisons, the bloody defiance of the oppressor—the cry of our murdered brother's blood, from every mountain and valley—plain and swamp, of the South;—the shriek of the captured fugitive, as he is hurled back to bondage by slavery's northern "hell dogs;"—all these and more, proclaim to us that inaction is *treason*, and silence, *crime*.

Come and help us. Help us expel from the world a monster spirit that gluts upon the liberties and lives of God's free men. Be not penurious—"As ye would that others should do to you, do ye even so to them." Your own bodies are imprisoned—the fetters are on *your* limbs—the iron in *your* soul—inasmuch as this is your brother's fate.

Give us of your substance—no matter of what name, kind or nature it may be—everything—anything will be valuable. Almost *every* person has *something* that may be devoted to this purpose. Will you not hunt it up? Do it for humanity's sake—for God's sake—for your own sake.

All contributions, or communications for information or otherwise, may be sent to the Anti-Slavery Office, corner of Broad and Dorance Streets, care of Amarancy Paine.

S. R. Harris,	*Hannah B. Shove.*
Mary R. Clarke,	*Lucretia Francis,*
Abby Thurber.	*Olive Taber.*
Sarah B. R. Foster,	*Abby A. Lake,*
Caroline Ashley,	*Abby Burgess,*
Sarah R. Smith,	*Mary Smith,*
Elizabeth H. Brown,	*Amarancy Paine.*

PROVIDENCE, May 10th, 1845.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side

Poetry.

From the Dublin Nation.

THE BRIGADE" AT FONTENOY, May 11, 1745.

By our camp-fires rose a murmur,
At the dawning of the day,
And the tread of many footsteps
Spoke the advent of the fray;
And as we took our places,
Few and stern were our words,
While some were tightening horse-girths,
And some were girding swords.

The trumpet-blast has sounded
Our footmen to array—
The willing steed has bounded,
Impatient for the fray—
The green flag is unfolded,
While rose the cry of joy—
"Heaven speed dear Ireland's banner
To-day at Fontenoy!"

We looked upon that banner,
And the memory arose
Of our homes and perished kindred,
Where the Lee or Shannon flows;
We looked upon that banner,
And we swore to God on high
To smite to-day the Saxons' might—
To conquer or to die.

Loud swells the charging trumpet—
'Tis a voice from our own land—
God of battles—God of vengeance,
Guide to-day the patriot's hand!"
There are stains to wash away—
There are memories to destroy,
In the best blood of the Briton
To-day at Fontenoy.

Plunge deep the fiery rowels
In a thousand reeking flanks!
Down, chivalry of Ireland,
Down on the British ranks!
Now shall their serried columns
Beneath our sabres reel—
Through their ranks, then, with the war-horse!
Through their bosoms with the steel!

With one shout for good King Louis,
And the fair land of the Vine,
Like the wrathful Alpine tempest,
We swept upon their line—
Then rang along the battle-field
Triumphant our hurrah,
And we smote them down, still cheering
"*Erin, slanthagal go bragh!*

As prized as is the blessing
From an aged father's lip—
As welcome as the haven
To the tempest-driven ship—
As dear as to the lover
The smile of gentle maid—
Is this day of long-sought vengeance
To the swords of the Brigade.

See their shattered forces flying,
A broken, routed line—
See, England, what brave laurels
For your brow to-day we twine!
Oh, thrice blessed the hour that witnessed
The Briton turn to flee
From the chivalry of Erin,
And France's "*fleur de lis.*"

As we lay beside our camp-fires,
When the sun had passed away,
And thought upon our brethren
That had perished in the fray—
We prayed to God to grant us,
And then we'd die with joy,
One day upon our own dear land,
Like this of Fontenoy!

Limerick.

From the (Dublin) Nation.

IRISH FRIEZE.

'Tis not the coat—'tis not its hue,
Its texture, cut, or red, or blue,
The might of mind can show,
Or tell the deeds the arm can do
For mankind's weal or woe;
'Tis not the bright-t gleaming brand,
That marks the truest, bravest hand,
When slaves or tyrants take their stand,
To save or sink a ruined land—
Oh, no; believe me, no.

Howe'er the gilding hand of art
May varnish each unseemly part,
Or deck the outward bowl,
That wonder-working thing, the heart,
Or makes or mars the whole;
But who the foamy mountain sees,
When all unmarshalled by the breeze,
The warrior billow rests at ease,
And so beneath a coat of frieze
May rest a hero's soul.

'T was mountain might in frieze arrayed
That first and last on Death's parade
In Erin's cause was seen,
'Till tyrants rued the game they'd played
So red the dye had been;
And witness—mute, but sadly true—
To this our island o'er we view,
In mounds of more than verdure's hue,
With brighter flow'rets glancing through,
That blood-begotten green.

Oh, bold and true of heart and hand,
When vengeance whirl'd her dripping brand,
And tyrants sought their knees,
And flags and shouts for fatherland
Electrified the breeze—
'T was rustic chiefs that foremost led,
The foremost feet as foeman fled;
And, oh, may Heaven be their bed,
Who thus have fought and thus have bled
In coats of Irish frieze.

A BELFAST MAN.

Miscellany.

From the Columbian Magazine for July.

THE IRISH HEART—A TRUE STORY.

BY MRS. L. MARIA CHILD.

It was a pleasant sight to look on James and Nora in their early childhood; their cheeks were so rosy, their hair so sunny, and their clear blue eyes so mild and innocent. They were the youngest of a cabin-full of children; and though they did now and then get a cuff from the elder ones, with the hasty words, "Get out of the way you spalpeen," they were the pets and playmates of them all. Their love for each other was extreme; and though James, early in boyhood, evinced the Irish predelection for giving knocks, he was never known to raise his hand against his little sister. When she could first toddle about, it was his delight to gather the May gowans that grew about the well, and put them in Nora's curly hair; and then he would sit before her, with his little hands resting on his knees, contemplating her with the greatest satisfaction. When they were older, they might be seen weeding the "pathies" (1) side by side, or hand in hand gathering berries among the hawthorn bushes. The greatest difference between them seemed to be, that James was all fun and frolic, while Nora was ever serious and earnest.

When the young maiden was milking the cows, her soft low voice might usually be heard, warbling some of the mournful melodies of Ireland. But plaintive tones were rarely heard from James. He came home from his daily labor, whistling like a blackbird, mocking the cuckoo, or singing, at the top of his clear ringing voice, the merry jingle of St. Patrick's Day in the Morning, or the facetious air of Paudeen O'Rafferty. At dancing, too, he excelled all the lads of the neighborhood. He could dance Irish jigs, three-part reel, four-part reel, or rowly powly, to the tune of The Dusty Miller, or The Rakes of Ballyshanny, with such a quick ear for the music, that all the lasses declared they could "see the tune upon his feet." He was a comely lad, too, and at weddings and Christmas carousals, none of the rustic dandies looked more genteel than he, with his buff-colored vest, his knot of ribbons at each knee, and his *rawheen* (2) set jauntingly on one side of his head. Being good-natured and mirthful, he was a great favorite at wakes and dances, and festivities of all sorts; and he might have been in danger of becoming dissipated, had it not been for the happy consciousness of belonging to an honest, industrious family, and being the pride and darling of Nora's heart.

Notwithstanding the natural gayety of his disposition, he had a spirit of enterprise, and a love of earning money. This tendency led him early to think of emigrating to America, the Eldorado of Irish imagination. Nora resisted the first suggestion with many tears. But James drew fine pictures of a farm of his own in the new country, and cows and horses, and a pleasant jaunting car; and in the farm-house, and the jaunting car, Nora was ever by his side; for with the very first guineas that crossed his hand, sure he would send for *her*. The affectionate sister, accustomed to sympathize with all his plans, soon began to help him to build his castles in America; and every penny that she could earn at her spinning-wheel, was laid away for passage money. But when the time actually arrived for him to go to Dublin, it was a day of sorrow. All the married Sisters, with their little ones, and neighbors from far and near, came to bid him farewell, and give their parting blessing. The good mother was busy to the last, storing away some little comfort in his sea-box. Nora, with the big tears in her eyes, repeated, for the thousandth time, "And Jimmy, *mavourneen*, (3) if you grow grand there in the new country, you'll not be after forgetting *me*? You *will* send for your own Nora soon?"

"Forget *you*!" exclaimed James, while he pressed her warmly to his bosom: "When the blessed sun forgets to rise over the green earth, may be I'll forget you, *mavourneen dheelish*." (4)

Amid oft-repeated words of love and blessing, he parted from them. Their mutual sorrow was a little softened by distant visions of a final reunion of them *all*, in America. But there was a fearful uncertainty about this. The big sea might swallow him up, he might sicken and die among strangers, or bad examples might lead him into evil paths worse than death.

To this last suggestion, made by an elder sister, Nora replied with indignant earnestness. "Led into evil courses, indade!" she exclaimed; "Shame be on you, for spaking that same! and he the dacentest and best behaved boy in all the county Longford. You don't know the heart of him as I do, or you'd never be after spaking of him in that fashion. It's shame on you, and indade it is. But och, *wurrah dheelish*, (5) let him not sicken and die there in the strange country, and the sister not there to do for him!" And overcome by the picture her own imagination had drawn, she burst into a passionate flood of tears.

In a few weeks came a brief letter from James, written on board the ship in which he sailed from Dublin. About seven months later, came a letter, dated, New-York, saying he had obtained work at good wages, and, by God's blessing, should soon be enabled to send for his dear sister. He added a hint that one of these days, when he had a house of his own, perhaps the father and mother would be after coming over. Proud were they in the Irish cabin, when this letter was read aloud to all who came to inquire after the young emigrant. All his old cronies answered, "Throth, and *he'd* do well any where. He was always a dacent, clane, spirited boy, as there was widin a great ways of him. Divil a man in the ten parishes could dance the Baltiboum jig wid him, any how."

Time passed on, and no other letter came from James. Month after month poor Nora watched with feverish anxiety to catch sight of her father when he returned from the distant post-office; for he promised if he found a letter, to wave his hand high above his head, as soon as he came to the top of the hill fronting the house. But no letter came; and at last Nora fully believed that her darling brother was dead. After writing again and again, and receiving no answer, she at last wrote to the son of a neighbor, who had emigrated to America, and begged of him, for the love of heaven, to ascertain whether James was dead or alive, and send them word as soon as possible. The Irishman to whom this urgent epistle was addressed, was at work on a distant railroad, and had no fixed place of residence; and so it happened that Nora received no answer to her anxious inquiries, for more than a year and a half after they were written. At last, there came a crumpled square of soiled paper, containing these words:

"*Dear Friends*:—Black and hevy is my hart for the news I have to tell you. James is in prison, concarnin a bit of paper, that he passed for money. Sorra a one of the nabors but will be lettin down the tears, when they hear of the same. I don't know the rights of the case; but I will never believe he was a boy to disgrace an honest family. Perhaps some other man's sin is upon him. It may be some comfort to you to know that his time will be out in a year and a half, any how. I have not seen James sense I come to Ameriky; but I heern tell of what I have writ. The blessed Mother of Heaven keep your harts from sinkin down with this hevy sorrow. Your frind and nabor,

MIKE MURPHY."

Deep indeed was the grief in that poor and honest family, when these sad tidings were read. Poor Nora buried her face in her hands, and sobbed aloud. The old mother rocked violently to and fro, with her apron at her eyes; and the father, though he tried hard to conceal his emotion, could not restrain the big tears from rolling down his weather-beaten face. "Och, wo is the day," said he, "that ever we let him go from us. Such a dacent lad, and belonging to a family that never did a dishonest action. And sure all harts were upon him, and we all so proud out of him."

"Father," said the weeping Nora, "I know the hart of him better nor any of you does; and I know he never had intintion to do anything that would bring to the blush the mother that bore him, and the sister that slept in his arms, when we were both weeny things. I'll go to Ameriky, and find out all about it, and write you word."

"*You* go to Ameriky!" exclaimed her mother. "Sure you 're crazed with the big grief that's upon you, *colleen machree*, (6) or you'd never spake thim words."

"And would n't he follow *me* to the ends of the earth if the black trouble was on me?" replied Nora, with passionate earnestness. "There was always kindness in him for all human crathurs; but he loved me better nor all the world. Never a one had a bad word agin him, but nobody knew the heart of him as I did. Proud was I on of him, and lonesome in my heart without him. And is it I will lave him alone wid his trouble? Troth not if there was ten oceans atween us."

This vehemence subsided after awhile, and they talked more calmly of how they should hide their disgrace from the neighborhood. That their hearts were sad they could not conceal. Day after day their frugal meals were removed almost untasted, and every one stepped about silently, as if a funeral. The very cows came slowly and disconsolately as if they heard grief in the voice of their young mistress, when she called them to be milked. And the good old mother no longer crooned at her spinning-wheel the song she had sung over the cradle of her darling boy. Nora at first persisted in her plan of crossing the Atlantic; but her father forbade it, and she said no more. But her heart grew more and more impatient. She spoke less and less of James, but she sighed heavily at her work, and her eyes were often red with weeping. At last she resolved to depart unknown to any one. She rose stealthily at midnight, tied up a small bundle of clothing, placed a little bag of money in her bosom, paused and gazed lovingly on her sleeping parents, hastily brushed away the gathering tear, and stepped out into the moonlight. She stood for a few moments and gazed on the old familiar hills and fields, on the potato patch, where she and James had worked together many a day, on the old well, by the side of which the May gowans grew, and on the clear white cabin, where the dear old ones slept. She passed into the little shed, that served as a stable for the animals, and threw her arms about the donkey's neck, and kissed the cow, that knew her voice as well as her own mother did. She came forth weeping, and gazed on the old homestead as she would gaze on the face of a dying friend. The clustering memories were too much for her loving heart. Dropping on her knees, she prayed, in an agony of sorrow: "If it be a sin to go away from the good old father and mother, perhaps niver to see them agin, till the judgment day, thou oh! Father in Heaven, will forgive me; for thou seest I *can* not lave him alone wid his great trouble!"

Then crossing herself, and looking toward the beloved home of her childhood, she said, in a stifled voice, "The Mother of Glory be wid ye, and bless and keep ye all."

Half blinded with tears, she wended her way over the moon-lighted hills, and when her favorite cow called as usual for her milking pail, in the first blush of the morning, she was already far on her way to Dublin.

* * * * * *

And had James been criminal? In the eye of the law he had been; but his sister was right, when she said he had no intention to do a wicked thing. Not long after his arrival in America he was one day walking along the street, in a respectable suit of Sunday clothes, when a stranger came up, and entered into conversation with him. After asking some indifferent questions, he inquired what his coat cost.

"Sixteen dollars," was the answer.

"I will give you twenty for it, said he stranger; "for I am going away in a hurry, and have no time to get one made."

James was as unsuspecting as a child. He thought this was an excellent opportunity to make four dollars to send to his darling sister; so he readily agreed to the bargain.

"I want a watch, too," said the stranger; "but perhaps you would not be willing to sell yours for ten dollars?"

James frankly confessed that it was two dollars more than he gave for it, and very willingly consented to the transfer. Some weeks after, when he attempted to pass the money the stranger had given him, he found, to his dismay, that it was counterfeit. After brooding over his disappointment for some time, he came to a conclusion at which better educated men than himself have sometimes arrived. He thought to himself—"It is hard for a poor man to lose so much, by no fault of his own. Since it was put off upon me, I will just put it of upon somebody else. Maybe it will keep going the rounds, or somebody will lose it that can better afford it than I can."

It certainly was a wrong conclusion, but it was a bewilderment of the reasoning powers in the mind of an ignorant man, and did not involve wickedness of intention. He passed the money, and was soon after arrested for forgery. He told his story plainly, but, as he admitted that he knew the money was counterfeit when he passed it, the legal construction of his crime was forgery in the second degree. He had passed three bills, and had the penalty of the law been enforced with its utmost rigor, he might have been sentenced to the State Prison for fifteen years; but appearances were so much in his favor, that the court sentenced him but for five years.

Five years taken away from the young life of a laboring man, spent in silent toil, in shame and sorrow for a blighted reputation, was, indeed, a heavy penalty for confused notions of right and wrong, concerning bits of paper, stamped with a nominal value. But law, in its wisest and kindest administration, cannot always make nice distinctions between thoughtless errors and wilful crimes.

It is probable James never felt the degree of compunction, that it is supposed every convict ought to feel; for the idea was ever with him that if he had sinned against government, he did not mean to sin against God. That he had disgraced himself, he knew full well and felt most keenly. The thoughts of what Nora and his good old mother would suffer, if they could see him driven to hard labor with thieves and murderers, tore his soul with anguish. He could not bring his mind to write to them, or send them any tidings of his fate. He thought it was better that they should suppose him dead, than know of his disgrace. Thus the weary months passed silently away. The laugh of his eye and the bound of his step were gone. Day by day he grew more disconsolate and stupid.

He had been in prison about four years, when one of the keepers told him that a young woman had come to visit him, and he had received permission to see her. He followed silently, wondering who it could be; and a moment after he was locked in his sister's arms. For some time nothing but sobs were audible. They looked mournfully in each other's faces, then fell on each other's necks, and wept again."

"And so you knew me, *mavourneen*?" said Nora, at last, trying to smile through her tears.

"Know you," he replied, folding her more closely to his breast. "*A cushlamachree*, (7) and would n't I know your shadow on the wall in the darkest cellar they could put me in? But who came wid you, *mavourneen*?"

"Troth, and it was alone I come. I run away in the night. I hope it was n't wrong to lave the good father and mother when they had spoke agin my coming. I would n't like to do anything displasing to God. But Jimmy, *machree*, my heart was breakin' widout you; and I could n't lave you alone wid your great trouble. Sure it's long ago I would have been wid you, if you had let us know of your misfortin."

The poor fellow wept afresh at these assurances of his sister's affection. When he was calmer, he told her circumstantially how the great trouble had come upon him.

"God be praised for the words you spake," replied Nora. It will take a load off of hearts at home, when they hear of the same. I always said there was no sin in your heart; for who should know that better nor me, who slept in the same cradle? A blessing be wid you, *mavourneen*. The music's in my heart to hear the sound of your voice again. And proud will I be out of you, as I used to be when all eyes, young and old, brightened on you in warm old Ireland."

"But Nora, *dheelish*, the disgrace is on me," said the young man, looking down, "They will say I am a convict."

"Sorra a fig I care for what they say," replied the warm-hearted girl. "Don't I know the heart that is in you? Did n't I say there was no sin in your intintions, though you *was* shut up in this bad place? And if there had been—if the black murder had been widin you, is it Nora would be after laving you alone wid your sin and your shame? Troth, I would weary the saints in heaven wid prayers till they made you a better man, for the sake of your sister's love. But there *was* no sin in your heart; and proud I am of you, *a stullish machree*; (8) and bad luck to the rogue that brought you into all this trouble."

The keeper reminded them that the time allowed for their interview was nearly spent.

"You will come agin?" said James, imploringly. "You will come to me agin, *acushla machree*?"

"I had to beg hard to see you once," replied Nora. "They said it was agin the rules. But when I told them how I came alone across the big ocean to be wid you in your trouble, because I knew the heart that was in you, they said I might come in. It is a heavy sorrow that we cannot spake together. But it will be a comfort, *mavourneen* to be where I can look on these stone walls. The kind man here they call the chaplain says I may stay wid his family; and sure not an hour in the day but I will think on you *a rillish*. (9) The same moon shines here that used to shine on us when we had our May dances on the green, in dear old Ireland; and when they let you get a glimpse of her bright face, you can think may be Nora is looking up at it, as she used to do when she was your own weeny darlint, wid the shamrock and gowan in her hair. I will work, and lay by money for you; and when you come out of this bad place it's Nora will stand by you; and proud will I be out of you, *a stullish machree*."

The young man smiled as he had not smiled for years. He kissed his sister tenderly as he answered, "Ah, Nora, *mavourneen*, it's yourself that was always too good to me. God's blessing be wid you, *acushla machree*. It will go hard wid me, but I will make some return for such goodness."

"And sure it's no goodness at all," replied Nora. "Is it yourself would be after leaving *me* alone, and I in the great trouble? Hut, tut, Jimmy, avick. Sure it's nothing at all. Any body would do it. You're as dacent and clever a lad as iver you was. Sing that to your heart, *mavourneen*. It's Nora will stand by you, all the world over."

With a smile that she meant should be a brave one, but with eyes streaming with tears, she bade her beloved brother farewell. He embraced her with vehement tenderness, and, with a deep sigh, returned to his silent labor. But the weight was taken off his heart, and his step was lighter; for

"*Hope's* sunshine lingered on his prison wall,
And *Love* looked in upon his solitude."

Nora remained with the kind hearted chaplain, ever watching the gloomy walls of Sing Sing. When her brother's term expired, she was at the prison door to welcome him, and lead him forth into the blessed sunshine and the free air. Rev. John Lucky, the chaplain, whose name will live in the grateful recollection of many a poor prisoner, received them into his house, cheered and strengthened their hearts by kind words and judicious counsel, and sent them to the office of the prison association, No. 13 Pine St. New-York.* As James brought certificates of good conduct while in prison, the Association lent him tools, to be paid for if he should ever be able to do so, and recommended him to a worthy mechanic. At this place he would have remained, had not his employer needed a journeyman thoroughly versed in his trade. It is the policy at Sing Sing not to allow the prisoners to learn all the branches of any business, lest they should come into competition with mechanics out of the prison. What James had been accustomed to do, he did with great industry and expertness; but he could not do all the mechanic required, and was therefore kindly and honorably dismissed.

Had he been dishonest, he might have gone off with the tools; but he came to the office of the Association, to ask whether they were willing he should keep them till he could obtain work elsewhere, and earn enough to pay for them. They, of course, conversed very cordially, and told him to remember that, so long as he behaved well, they would always be friends in need. His sister was with him like his shadow, and their earnest expressions of gratitude were truly affecting.

They are doing well, and doubtless will do well. May the blessing of our Father be with them. They are two of the kindest hearts and most transparent souls, among that reverent, loving, confiding, but impulsive people, who, above all others, deserve to be called the little children of the nation.

(1) Potatoes. (2) Cap. (3) Darling. (4) Sweet darling. (5) Sweet Virgin. (6) Pet of my heart. (7) Pulse of my heart. (8) Light of my heart. (9) Dear.

* Isaac T. Hopper, Agent.

Deferred Items.

A Fight for Freedom.

The following paragraph is from the New-York Express. The sympathy expressed in the last sentence is sheer hypocrisy. The Express is one of the most pro-slavery prints in this city, and hates nothing more than the Anti-Slavery cause:

Last Monday morning, ten negroes, supposed to be runaway slaves, were discovered passing through Smithsburg, Washington county, Md. A party of nine citizens, accompanied by the Sheriff, followed in pursuit, and up on attempting to arrest them, the negroes fought valiantly with the weapons with which they were armed. The contest was very severe for some minutes, and although the negroes were repeatedly felled to the earth, they returned to the contest with redoubled vigor.

The officer was twice knocked down, a citizen had his arm broken by a tomahawk, another had his shoulder dislocated, and all of them were more or less seriously injured by the exasperated runaways, who knew life or death depended upon the issue of the contest. The whites finally succeeded in carrying off two prisoners, who were nearly killed, and another, badly wounded, was arrested, after following his retreating companions nearly a mile. The crime of these poor wretches was a stronger love for liberty than for servitude.

Shooting a Slave.—A coroner's inquest was held on the 3d instant, at the plantation of D. D. Cohen, Esq. on the Dorchester road, near Charleston, over the body of Philander, the property of A. Cordes, Esq. The jury returned a verdict that he came to his death by a shot from a gun, loaded, it is believed, with buck-shot, which charge entered the right side, making but one hole, and coming through the stomach—the said gun being fired by Thomas Hyatt, W. Markley, or William Taylor. The individuals named in the verdict of the jury were arrested and committed to jail by the coroner, but were discharged by the Recorder, on giving bail with sufficient security, for $500 each, to appear and stand their trial in October next.

—*Per Contra*.—

To be Hung.—Three slaves, Jerry, Harry, and Sally, were sentenced to be hung in June inst. at the sitting of the Campbell County (Virginia) Court, last week, for attempting to murder Mrs. Mohr.

The *Palmyra Sentinel* lectures the Whig editors for advocating the extension of suffrage to the "Negro and Baboon races." The Sentinel errs in supposing that there is any occasion for urging the pretensions of the latter race. *They* are provided for in the present Constitution. Some of the species who "imitate humanity most abominably" not only vote but edit newspapers.—*Albany Evening Journal*.

Easy Inexpressibles.—The United States Journal, in a late number, has the following:—It will plant its right foot upon the northen verge of Oregon, and its left upon the Atlantic crag, and waving the stars and stripes in the face of the once proud mistress of the ocean, bid her, if she dare—

"'Cry havoc,
And let slip the dogs of war!'"

We should, without speculation on such a spectacle, be glad to know, says the Concordia Intelligencer, the exact size of It's unmentionables: and whether they will be made at the expense of Government, or on private subscription.

Attempt to Abduct a Slave.—On Monday afternoon, a man from Louisville, Kentucky, whose name we could not learn, while passing up Market street, seized a young colored boy by the throat, and would have taken him off, had it not been for the timely interference of some of the spectators. He claimed the boy as his slave, and said he could produce papers which would prove his legal claim to him; but the crowd did not seem to understand the slaveholder, and in "double quick time" carried the boy off out of the reach of his master.—*Pittsburgh Chronicle*, 10*th*.

Amicable Adjustment.—It is stated in the *Commercial Advertiser*, that the difficulties that have existed as to the losses by fire on Long Island, have been amicably arranged. A large assemblage of the inhabitants was met by a Committee of the board of Directors of the Long Island Railroad Company, on Saturday at St. George's Manor. The best spirit of conciliation prevailed, and the basis of an arrangement was adopted, the leading features of which are, purchase of a portion of the injured wood, to be delivered along the line, and the transportation to market at a very low rate of the remainder; the arrangement also includes other matters advantageous to both parties. The settlement of all difficulties which have existed between the respective parties, may now be considered satisfactorily accomplished.

Duelling in Louisiana.—The new Constitution for Louisiana, just completed by the State Convention, embraces the principle of universal suffrage, and provides that any resident of the State who shall be a party, in any way, to a duel, or be the bearer of a challenge, shall be ineligible to any office of trust or profit, and be deprived of suffrage. This will effect much in putting an end to this brutal practice, aided as it will be by public opinion. Several Southern States have legislative enactments against duelling, but prominent men who have been engaged in them easily procure a special act from the Legislature relieving them from the penalty; a State Constitution cannot be violated with impunity.

Escape from Slavery.—A few months ago, while there was an abolition meeting at Worcester, a fugitive slave arrived in that town. It was soon ascertained that the slave's master was in town, and had engaged officers to arrest him. He was then taken privately to the house of a friend, placed in a hogshead in the cellar, and covered with charcoal. The officers came to search the house, which they did thoroughly, beating the charcoal hogshead among other things, but made no discovery. The slave was then taken out almost suffocated—dressed in female apparel, with a thick veil, and taking the arm of his friend, was walking toward the railroad depot, when they were met by one of the officers, who made many inquiries, but no discovery. One of the railroad conductors being an Abolitionist, was informed who the *lady* was that wanted a passage to Pittsfield. He found a secure and comfortable place in a baggage car, in which the slave safely arrived in Pittsfield—was committed to the care of another "friend of the slave," about the dusk of the evening. Another friend then joined them, and they set off in an open wagon for Williamstown, in a dark and rainy night. Arriving there about two o'clock on Monday morning, they knocked at the door of a gentleman, and when he appeared, they inquired, "Are you an Abolitionist?" "Yes, I profess to be." "Here is a poor slave whom his master is in hot pursuit of—will you let us warm ourselves, and give us something to eat?" "Come in, and welcome," was the answer. A good breakfast was quickly provided—and after their clothes were dried and their hunger satisfied, they started again, and were in Vermont on their way to Canada, before daylight.—*Boston Recorder*.

Dining with Colored People.—An officer attached to the United States African Squadron, writing to the Newark Advertiser, says:

"We have now been here just one week. Monday last the Commodore, Captain, and three other officers, and myself, dined by invitation with the wife of the Governor, (Mrs. Roberts,) he being absent. We had a very excellent dinner, several courses, silver forks, and handsome fine napkins. The Commodore sat opposite Mrs. R. at table, the Captain on her right, I on her left; two blacks completed the company, one on either hand of the Commodore. This is the first time I ever partook of the hospitality of the African race. But there was nothing in the matter or manner to offend the most fastidious taste. The Governor's wife is really a pretty woman. She was genteelly dressed, free from affectation, and I soon forgot her color. They talked of the ladies and gentlemen of the lower orders of society," &c. &c.

Ohio Law.—In Clinton county, Ohio, the directors of a School District admitted four colored persons as pay scholars: Objections were made by a man named Pyle, who had two children, one of whom he sent to a school in another district. He called a meeting of the people of the district; they decided in favor of letting colored children go, but not colored adults. He sued the directors for a violation of the law, and the jury awarded the damages at $22,-50 against them. Such is the decision under the common school law of Ohio! So that colored children are in Ohio doomed to remain in ignorance, unless in Sunday Schools, or where philanthropic persons agree to educate them. This is one of the black spots on our code.—*Canton (Ohio) Repository*.

Good.—Several of the papers are recommending a concerted effort, when the new postage law goes into effect, to banish the old Spanish shillings and sixpences from circulation by putting them on a par with our own dimes and half-dimes. We go in for this, and think that some *change* of this kind is very desirable.

Annexation Anticipated.—Judge Bragg, of Mobile, refused to receive the excuse of a man, for not serving as a juror, that he was a citizen of Texas, and decided that Texas was a part of the Union.

Interesting to Antiquarians.—Ancient characters found in the Great Mound at Grave Creek, near Wheeling, Virginia, have been decided by the Antiquarian Society of Copenhagen to be Runic.

Slavery Abolished in the Island of St. Bartholomew.—A letter from Stockholm, dated the 12th of April, says that the Swedish Diet has responded to the appeal of the King, and in a manner which secures freedom to the four or five hundred slaves belonging to the Swedish island of St. Bartholomew. The estates acceded to the proposition of the King by voting 10,000 piastres yearly, for five years, to be expended in redeeming the slaves of that island, and compensating the loss of their masters.

Slavery at the South.—A meeting was recently held in the city of Charleston, to take into consideration the best means of promoting moral culture and religious improvement among the slaves of the South, at which the Hon. Daniel E. Huger, United States Senator from South Carolina, presided. Addresses were delivered on the occasion by the Rev. Charles Colcock Jones, of Georgia, and the Rev. Dr. Fuller, of Charleston.

The Half-ounce Letter.—A writer in the Doylestown *Olive Branch* has been at great pains to ascertain how much can be transmitted for five cents. An averdupois half ounce is 218 3-4 grains. Wafers one grain. Sealing wax, usual quantity, five grains. A sheet of foolscap weighs 172 grains. Letter paper, 135. Small envelopes, 45 grains—large, 52. You can send three hundred miles a letter for five cents, containing, viz: the sheet of letter paper enclosing seven bank notes sealed with wax; or the letter and three bank notes in an envelop. Half a sheet of letter paper with a half eagle enclosed under wax. A sheet with a dime and a half enclosed and secured by wafers. One sheet of letter paper with a quarter eagle enclosed, secured by wax. A sheet of foolscap in an envelop sealed with a wafer. One and a half sheets of letter paper sealed with wax or wafer. These calculations are based upon the ordinary letter paper in use. By using very thin French paper, a greater number of sheets go to the half ounce, of course.—*Express*.

Sir R. Peel's Own Son.—The *Clamor Publico* contains the following, dated Toledo, 15th:—"Yesterday, in the afternoon, the son of the celebrated English Minister, Sir Robert Peel, one of the *attachés* of the British embassy at Madrid, arrived here. Just as the carriage was passing before the post at the gate of Alcantara, the carbineers on duty approached it to ascertain whom it contained. The son of Sir Robert Peel, without any more ceremony, presented to the carbineers a brace of double-barreled pistols. The latter, wishing to acknowledge that delicate attention, ran to their arms, in order to repay the young foreigner in the same coin, and to make him understand that, under such circumstances, Spaniards are not people to remain in the background. This friendly interview might have had fatal consequences, but for the interference of some civil officers. The political chief, on being informed of the occurrence, summoned the Englishman before him, who told him with the candor that characterises his nation, that he did not understand Spanish, and that he had merely shown his pistols to the carbineers to know if they were subject to duty. The political chief, deeming the reply satisfactory, allowed the innocent foreigner to depart. Had he been a Spaniard!

Sir Robert Peel has prosecuted some men for poaching in a preserve of his, called *Turn-about* field. Turn-about field is at Drayton; we mention this fact lest people should look for it at Westminster. It is well for Sir Robert that there is no game law in politics, and that he can poach in safety on the Whig manors, while he keeps Turn-about field so strictly to himself.—*Examiner*.

Associated Agency.

Central Office, 20 *Wall Street*, (*basement*,) *New-York*.

THE attention of persons who are desirous of improving their condition in life, is respectfully invited to the following great bargains now offered in this office.

864 acres of land with improvements, in Lyonsdale, Lewis Co. N. Y. 40 miles north of Utica, with half of the immense water-power of High Falls, on Black River a large and never-failing stream, with sixty feet fall, with a saw-mill in operation. The whole, or a part will be sold. Price for the whole only $12,000.

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3,000 acres of valuable land in Luzerne Co. Pennsylvania, with improvements, water-power, &c. for $37,500.

A large portion of the Town of Mount Carmel, Wabash Co. Illinois, with extensive tracts of land in the vicinity, including two villages, with Houses, Lots, Ferries Coal-Banks, and an abundance of water-power. Water communication by way of the lakes to New-York, and by the Mississippi to New Orleans.

A part of the town of Tooleseborough, Louisa Co. Iowa, on the River Mississippi, with several thousand acres of land adjoining.

8,660 acres of first-rate rolling land in Lincoln Co. Missouri, on the Mississippi, 1,000 acres Prarie, the balance timbered land. Price $5,000.

20,000 acres of excellent farming land, very favorably situated in Hampshire Co. Virginia, at $2 an acre.

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2,500 acres of land in West Tennessee, Perry Co. will be sold, a great bargain.

60,000 acres, in Fentriss Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land with Iron, Coal, Saltpetre, Epsom Salts, Copperas, and water-power.

214,000 acres in Washington, Green, Cock, Sevier and Blount counties, Tennessee, at 25 cents an acre. On these lands are Iron, Bituminous Coal, Fine Clay for Pottery, Feldspar, Quartz, Lime, Alum, and an inexhaustible supply of water-power.

Several of the above tracts of land are peculiarly adapted to the settlement of industrial Associations.

Also, for sale in this office, a great variety of Farms, Mills, Houses, Town-Lots, &c. in the different Counties of the States of New-York and New Jersey, and in all the Western States and Territories, at the lowest market prices, and with warranted title.

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A principal object of the Association is, to put in practical operation a plan, by which persons wishing to purchase Real Estate of any description, may, with the least possible delay, trouble, or expense, be informed where they can find property for sale, adapted to their circumstances and wants; and by which the seller and the buyer may be brought together, to make such transactions as may be mutually beneficial.

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BUFFUM & Co.
Basement Office, 20 Wall Street

November 28, 1844.—tf.

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 63 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this house. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Croton shower and warm baths free.

October 17. ROSWELL GOSS.

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and instructive anecdotes; also, all the capital offenses in every State in the Union; and a speech from O'Connell on the subject. Also, several instances of the execution of the *innocent*. Facts are drawn from history and observation, and the entire scripture ground has been examined. The work is embellished with a fine engraving. Price, 62 1-2 cents.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education*.

BROUGHTON MEADOWS,
Northampton, April 14, 1844.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortmen of other free dry goods, at reduced prices, wholesale and retail. CHARLES WISE,

Northwest corner Arch and Fifth streets.
Philadelphia, 8th, mo. 17th 1843. tf.

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No. 31, *North Fifth street*.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months. $10,00, in advance, will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

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